ZIONS HERALD

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A Craftsman's Creed

I hold with none who think not work a boon ⊠ Vouchsafed to man that he may aid his Kind ⊕ With offerings from his chisel, wheel or loom ⊠ Fashioned with loving heart and loving mind ⊠ All of the fine traditions and the skill ⊠ Come from my elders through the long line down ⊠ Are mine to use to raise our craft's renown ⊕ And mine to teach again with reverent will ⊠ Thus do I live to serve, though least for pay ⊠ With fingers which are masters of the tool ⊠ And eyes which light to see the pattern's play ⊕ As it unfolds, obedient to each rule of our dear Art So all my craft is praise to God - at once part homage and part song ⊠ My work's my prayer, I sing the whole day long As Faith and Beauty shape the forms I raise ⊠⊠

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New York

The Dignity Of Labor

September 1, 1948

FROM COVER TO COVER

THE METHODIST SOCIAL CREED AND ORGANIZED LABOR, discussed by John G. Ramsay, Community Relations Director for the C. I. O.

LOOK BENEATH THE SURFACE, urges the Rev. Edward W. Blakeman, Research Consultant in Religious Education at the University of Michigan at Ann Arbor.

ADVENTURES WITH GOD, in which the Rev. James S. Chubb, associate secretary of the Board of Evangelism at Nashville, Tenn., reminisces about his theological school days.

SACRED SONGS OF SUFFERING SAINTS, the stories of some of our beloved hymn writers told by H. C. Lake of Pittsburgh, Penna.

ON VINEYARD STREET, the history of Harris Memorial Church in Honolulu, Hawaii, told by Miss Bernice Burroughs, staff member of the Board of Missions and Church Extension, New York City.

A FREEDOM TEST presented by the Rev. Willis M. McLaughlin, minister of the Methodist churches in Patten, Moro and Mt. Chase, Maine.

READERS WRITE

Congress Versus Kremlin

Congress claims, "We're open, upright:
Sworn to guard the common weal!"
Kremlin boasts, "We're clever plotters,
Cunning, lawless in a deal!"
Congress states, "We are elected
At the people's voting-poll!"
Kremlin vaunts, "We're self-selected,
We consult no living soul!"

Congress has a noble pattern,
Washington, who could not lie!
Kremlin flaunts ignoble Lenin,
Who would any truth deny!
Kremlin's dictatorial dozen
Govern at their will and choice:
Congress, with almost six-hundred,
Listens for the People's voice!

Congress covets not the wide-world:
Spreads no propaganda-hate:
Kremlin must have all, or nothing,
Lest its slaves disintegrate!
If we would construct a Kremlin
To replace our Congress-creed,
Visit Alcatraz or Sing Sing,
There recruit the Kremlin breed!

Hail America and Freedom!
Love the truth and hate a lie!
Roll, ye prairies, lift, ye mountains,
Curtained only with the sky!
All the world beware the Kremlin
With its barbarous police:
All the world may form a Congress
Pledged that wasteful War shall cease!

(Rev.) Joseph Dutton,
Ann Arbor, Michigan

Church And State

What is all this noise concerning church and state division? What the Roman Empire joined together, no man may put asunder. The only difference between the two bodies is that the church has a religious form, whereas the state has none. But in reality the two are interdependent.

The church must obey the state in return for certain privileges in the shape of protection, tax exemption, and other considerations. For example in the event of war, the church has no choice but to fall in line no matter what her objection may be.

In the controversy concerning the public schools and the Roman Catholic parochial school system, the Protestant church may get a hearing but that is all. The Catholic church is much more political than the Protestant, consequently more identical with the state, and for that reason more favored by the state.

If on the other hand, the Protestant church should intend to cut loose from the state, she would soon find an enemy not much different from the Roman Emperors, and become subject to the same persecution only in a more civilized form. Being friends, however, the two get along together. The supremacy of the state must be maintained it seems, in order to have what is called world peace, since the Protestant church, being a highly revolutionary body, has to be subordinated for that purpose.

It is obvious that so long as this continues, the spirit that was the life of the Apostolic church must be absent, and being absent, the church is and will remain a formal institution.

John Larson,
Avon, Mass.

Dr. Marsh Corrects Dr. L

I have read with interest the art
titled "The Great Divorce" by Profess
D. Lee in the 18th of August issue o
Herald. I am in agreement with th
thesis of the article, particularly w
opening paragraphs which have a
sound. There is one erroneous sta
however, in the article which should
uncorrected. The writer states unequ
that "Boston University has become
nicipal university." This is emphatic
so! The term "municipal university
technical connotation, meaning a ur
that is supported by city tax money a
trolled by city politics. Boston Univers
not receive one cent of tax support,
does not have one iota of political co

Even if the phrase "municipal uni
were loosely used implying that the
tion's service is limited to the city, y
then it would be incorrect; for Bost
versity is a privately endowed univ
national university, and an internatio
versity. It is proud of the fact that
founded under the auspices of The M
Church, and forever aims to be wo
that goodly heritage. It enrolls
from every state in the United Sta
from more than thirty foreign countr
come here under the immigration la
cifically to do advanced work at Bost
versity.

I do not wish the public or the ch
get the idea that Boston Universi
"municipal university;" for we still n
desire their feeling of partnership as
their financial and moral support.

Daniel L. M
President, Boston U

Released-Time Outlawed

Topeka, Kan. (RNS)—It is illega
public school buildings or time for
training, according to a ruling by
General Edward F. Arn of Kansas.

He held two practices to be viola
the U.S. Constitution: (1) religious
tion held within a public school b
and (2) religious training given
school premises where children are
from the regular school routine fo
periods.

Arn, whose ruling came in respo
request from the state superintendent
lic instruction, also held that Kans
pulsory education laws could not be
aid religious groups in furthering the
ing.

The attorney general's opinion
pected to have a wide effect. Rele
weekday church schools are an es
custom in most Kansas communitie
one, Hutchison, has outlawed the
The action was taken by the local
education in July when it was th
with an injunction suit.

The Methodist Social Creed And Organized Labor

JOHN G. RAMSAY

many years the churches of America have made ıents regarding the social or earth rights of man- The Methodist Church was the vanguard of the tant Church in stating the social vision in a declara- ı its 1908 convention in part as follows: ". . . and ve summon our great church to continue and in- its work of social service. We summon all our min- bishops, presiding elders, and pastors, to patient of these problems and to the fearless but judicious ıing of the teachings of Jesus in their significance for ıoral interests of modern society. We look to the of our church for enlightenment and inspiration. We to our Sunday schools and Epworth Leagues to en and direct the spirit of social responsibility. . . . every member rests a solemn duty to devote himself his possessions, his citizenship, and his influence to lory of God in the service of the present age. And by their works, as by their prayers, let all the people Methodists seek that kingdom in which God's will be done on earth as it is in heaven."

nparatively speaking, only a few of the church lead- and lay members were aroused to action upon the ion of this declaration for social action. These few ver have been steadfast to this purpose and have in- d their members. All of us have fallen short in seek- that kingdom in which God's will shall be done."

allel to the thinking of the church on social action een the growth of organized labor and the resulting action by this group. So many of the social benefits ve take for granted today are the result of direct ac- y the church and labor. Some of these are: Free ed- n, child labor laws, Workmen's Compensation, Un- yment Insurance, Social Security.

ganized labor believes that the caring about their vmen in the material sense is the first real test of erhood. The C.I.O. lists the following as essential :

job at union wages, or a business, farm or profession t pays.

decent home.

od food, clothing, medical care.

od schooling for all our children and a chance for ealthy, happy growth.

ı income, through social insurance, in time of sick- s, old age, early death of the wage earner or unem- yment.

ere is a religious aspect in these aims of organized for economic justice. Is religion not concerned about ow as well as life hereafter? Dr. E. Stanley Jones ". . . an un-Christian social order produces more rted and disrupted lives than any other single cause."

1940 The Methodist Church in re-affirming its social said: (1712 pages 766-770) "Jesus taught us to love eighbors; and because we love them we seek justice em. We believe that to be silent in the face of need, tice and exploitation would be to deny Him. We believe that the industrial development which makes possible economic plenty for all places upon men great moral responsibility in that the spiritual development of masses of men is now needlessly hindered by poverty. We therefore stand for the abatement and prevention of poverty and the right of all men to live."

I believe that The Methodist Church is powerful enough in America, that if every member will study the social creed of his church and be motivated by it, we can be the vanguard to lead America and the world to the achievement of God's kingdom on earth.

To do so, we must become conscious of the Crusade for Christ program and find for ourselves the new life. We must be honest about our shortsightedness, prejudices and other sins. We must repent and we must develop a social consciousness and zeal for the rebirth of society.

Organized labor has this vision. I have listened to many stories from labor about the failure of the church people to show their Christian love to men and women who took responsibility to build the great labor unions—and as a result many labor leaders disassociated themselves from the church.

I have found that men who were willing to sacrifice to build their unions so that the wives and children of laboring men may have a just share in a God-given abundance, are men who are motivated by a great spiritual drive. For them to leave the fellowship of the church is wrong.

Laboring men and women who are within the church and who are ashamed or afraid to speak out in their church about their union are of course not going to be union leaders—and they make very poor union people.

Likewise, men and women of the unions who keep silent about their spiritual convictions when attending union meetings will not give the spiritual leadership the labor movement needs.

There are millions of laboring men and women in the unions who are church members to the thousands who are communists. For there to be fear in America of the communists domination of the American Labor Movement is an indictment against us of the church. The unions are democratic—the church people are the largest majority, so Christian leaders should dominate the labor unions.

To conclude, let us of the great Methodist Church follow through with the recommendation of our Social Creed (1940 page 770) when it states: "We recommend that this Social Creed be read to our congregations at least once a year or placed in their hands in printed form. We further recommend that in every local church there shall be a committee to encourage the study of our Social Creed and to seek in every possible way to apply its principles."

Yes, within our church, men of management and men of labor worship together—let us study together and build together the kingdom of God on earth.

It will be done when God's will is done in my life and yours. Let us give to the unions, to management, and to America, Christian Leadership.

Look Beneath The Surface

EDWARD W. BLAKEMAN

Ours is a decade of disillusionment. We are learning how little we know about such familiar spiritual things as obligation, responsibility, and social adjustment. Just how confused and futile a group of good men can become was well displayed on the final days of the recent Detroit Annual Conference of The Methodist Church. They were meeting in Detroit, capital of the industrial world, headquarters for every high pressure political organization in America, home of the most recent "hooded" or "shirted" institution in the United States, and mecca for strong-arm methods such as recently plotted against the life of the statesmanlike Walter Reuther. Yet these devout pastors and lay Christians deliberately adopted a report which failed to make clear the issues before them.

Off The Deep End

The Commission of Moral Reform was called for. It endorsed the United Nations in good terms. It made a wise statement as to race and invited all Negro congregations within the conference to affiliate with us. But it went off the deep end of confusion just as the Eightieth Congress and the reactionary lobbies in Washington have done frequently. We did succeed in deleting this gem of absurdity as to inflation. Two references were enough to get the conference to eliminate the following paragraph:

"We believe that the chief causes of our high prices and inflation is high government cost and high taxes which take over thirty cents of every dollar of income. We therefore urge our people to a definite campaign for the reduction of costs of government and a lowering of taxes."

The fact that twenty-four per cent of that thirty per cent of government cost is for past and future war, and that the reactionary defeat of price control and not taxes led to inflation, brought repudiation of the item.

The Star Item

Three other efforts to delete other sections failed for lack of effective parliamentary tactics on the floor. The star item which will make us look absurd to every astute social student or trained economist was on the strike. It read:

"We recognize that there is a right to strike; but no longer do strikes affect labor and management, but the public as well. We are against any strike which robs the public of its privileges and disrupts its general welfare."

It is hard to imagine a brief statement containing a larger number of ideas totally at variance with facts as they exist today in a city like Detroit. Two of the ideas in which Methodists do not believe and yet gave approval to in that report are:

1. The first is that the strike is a form of anarchy. On the contrary, a strike is the lawful effort of hundreds of thousands to impress upon the public, made up of the consumers, that the workers believe that there is injustice. In a large industrial situation there is no other way devised to get the laborer's case before the consumers or general public. In our capitalistic economy, where the tools are owned by management, the only way for the men know how to use those tools to ask effectively for j is to strike. The real moral issue lies deeper, name deliberate continuance of an unethical, heartless, i trial regime.

2. A second erroneous idea is that management derly and serves the public, or that owners perfo routine social good for all. Do we not all know tha the honest, frank determination of General Motors, Chrysler, Kaizer, Hudson, Packard and the rest to fortunes for the owners, to lower taxes on themselv hold wages permanent, to keep the hours as long a sible, and to find more and more profit—not for s nor consumers but for themselves, their heirs, and f investors?

Tool Ownership Is Vital

The great shift in industrial history from tools carri the backs of the journeymen to tools retained at th by the landlord cannot be overlooked. It was Stev in 1804 in his wife's kitchen who invented "locomo and Ford in his back yard in 1900 who invented motion." They, their tools, their homes, and their enterprise were a unity then. Not so now. The indu revolution took those tools from them and bolted down in the factory. Incidentally, it was there that labor began. That slavery continues except where o ized protest can alter it. The Methodists around W though technically obtuse as to factory or mine str sided consistently with the laborer. They preached the Gospel of rights to the man at the job in his Today, by psychology, we know that the workman soul, but the only way you can preach effectively soul is by saving the whole man: his hands, his min his will. To do that we have to change the econom Jesus gave the tight law, "Love God and do unto M you do to self." We believe that the man who po the skill should have command of the tool whi knows how to use. That would be freedom. Manag is immoral when the workmen with the skill are participation in how his skills and tools to match the managed. That is why our economy seems moral for who produce and control, but unmoral or immoral others. This report failed to go to this deeper mora spiritual basis of industry.

Another item of this report which should have deleted was the false declaration that we oppose f aid and national equalization of educational oppor Methodists generally would dissent, and favor equa opportunity. Some vast financial interest, perhaps t A.M. lobby, wrote the paragraph on subsidy for education. A few days before this report, I had w a group of teachers wrestle with this paragraph:

"We register our absolute objection to the plan an gram of federal aid to education and schools. F financial aid means a centralized bureaucratic con

hools. Within our own state, tax money should not church or sectarian schools or to the support of any of this program."

at does the committee have to offer to the brilliant r girl in one county in one state who cannot con- school due to low family income or who cannot de- his mind because of low salaries to teachers, while ss favored boy or girl in a wealthy county of another will have the most skillful teachers? We need fed- ubsidy *without* federal control. If the committee had d this vast democratic issue beyond the Rotary talks have heard on the "save taxes" side of every issue, scarcely would have arrived at their anti-social, un- tian conclusion as to equalization of educational op- nity.

us one can go on and on with the illogical nature of eport which has placed Michigan *against the workers* on the side of inadequate educational facilities for who most need good schools. By that report we have liated John Wesley's interest in laborers, denied the l Creed, repudiated the findings of the Federal Coun- Churches at Pittsburgh, and lined up rural as well as hurches of Michigan with the National Association anufacturers who have had command of the Eight- Congress. Let us refer that commission and the con- ce to Reinhold Niebuhr:

he function of a social mechanism is much more im- nt than liberal Christianity realizes and much more ve than that of acting as a 'dyke against sin,' as in view of orthodox Christianity. A profound religion not give itself to the illusion that perfect justice can hieved in a sinful world. But neither can it afford to iss the problem of justice, or to transcend it by pre- re appeals to the good will of individuals. Social iques will not be changed in the interest of justice out the aid of moral incentives. But moral purpose must actually become incorporated in adequate social mechanisms if it is not to be frustrated and corrupted." (p. 182)

"In modern society the basic mechanisms of justice are becoming more and more economic rather than political, in the sense that economic power is the most basic power. Political power is derived from it to such a degree that a just political order is not possible without the reconstruction of the economic order. Specifically this means the reconstruction of the property system." (p. 183)

"When dealing with the actual human situation realistically and pragmatically, it is impossible to fix upon a single moral absolute. Equal justice remains the only possible, though hardly a precise, criterion of value. Since no life has value if all life is not equally sacred, the highest social obligation is to guide the social struggle in such a way that the most stable and balanced equilibrium of social forces will be achieved and all life will thereby be given equal opportunities of development." (p. 196)

"No doubt prophetic religion must place the inevitable opportunism or statesmanship under a religious perspective. But if we are to have prophetic critics of the statesman, may they be prophets who know what kind of a world we are living in and learn how to place every type of statesmanship under the divine condemnation. A prophetic criticism of political opportunism, which makes moral squeamishness for religious rigor is easily captured and corrupted by the conservative forces in a social struggle. The 'decencies' are usually on the conservative side. The more basic moral values are more likely to rest with the standard of the attacking forces, particularly since human burden-bearers usually have more patience than rebellious heroism and are not inclined to attack established institutions and social arrangements until their situation has become literally intolerable." (pp. 197, 198) (Niebuhr, "An Interpretation of Christian Ethics.")

Sacred Songs Of Suffering Saints

H. C. LAKE

eryone will admit that blindness is a great handicap, ever, it does have its compensations. One of the re- s of blindness is the chance it gives for meditation self-analysis. That so many of those who have be- blind have enriched their spiritual life is shown by umbers of great hymns which have been written by folks. Suffering in one of life's teachers, and it can hould point the way to reward. There are few if any e great hymn writers but have had a double portion ffering.

e of our most popular hymns, "O Love That Wilt Let Me Go" was written in 1882 by George Methe- the Scottish blind minister. He tells us that the hymn the "fruit of suffering," but as to what that suffering he never revealed for he was forty years of age when ymn was written and he had been blind for years. was alone at the time of writing the hymn, so per- he reasoned that his life might have meant much to the world had not this affliction come upon him. , too, the woman to whom he had been engaged broke the engagement because of his blindness. Perhaps both of these things along with other troubles flooded his mind. But whatever the particular suffering at the time, we know from the hymn that it resulted in his greater consecration.

Then, and only then, was the hymn written through him rather than by him. He tells us that the entire time of writing it could not have been more than five minutes. He reports that the hymn did not seem to be the result of his own labor but appeared to be dictated to him.

The spirit of a fully consecrated life breathes through the entire hymn. Note these striking lines:

I give Thee back the life I owe.
I yield my flickering torch to Thee.
I cannot close my heart to Thee.
I dare not ask to fly from Thee.

George Matheson was a great pracher, but the *world* knows him as the author of this hymn.

Not only in time of health and strength but in their

(Continued on page 825)

ZIONS HERALD

Published by the Boston Wesleyan Association

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVI Boston September 1, 1948 NUMBER 35

The Civil Rights Bill

We read with surprise and pleasure the leader in the *Boston Herald* of November 12, upon the relation of the Democratic party to the Civil Rights bill. If this doctrine is to be accepted, we have no tears to shed over the late political revulsion, or even over the prospect of a Democratic President for the next term. We hope such wholesome advice will be followed. We wish we had more hope that it might be so. We shall await with interest any responses from Democratic papers, North or South.—(Ed. ZIONS HERALD)

The *Herald* says:—"The Republicans, with three-fourths of the votes of both branches of Congress, have been fooling with the Civil Rights bill for the last two years, making believe they wanted to pass it, but really dodging the question every time. If the Democratic party shall have the nerve, on the coming in of the 44th Congress, to pass this bill, it will gain great credit and a long lease of power by it. It is bound to come, and before long. It is absurd to suppose that a large class of citizens, enjoying the rights of franchise, are to be long kept out of schools, churches, taverns, steamboat cabins and graveyards. The ballot is theirs, and that will secure to them civil rights. Will the Democrats gain the credit of a just act? Why not? It is a Democratic measure; it is the defense of the weak against the strong, of the poor against the rich, of the democracy against the aristocracy. It was as a true Democrat that Charles Sumner advocated this bill. The opposition to it is aristocratic.

The old Democratic party had its head in the South. It was sold out to the prejudice of color. It could see any rights of a Negro that a white man was bo to respect. The new Democratic party has its hea the North. Massachusetts, New York, Pennsylv Ohio, Indiana, are Democratic; South Carolina Florida are Republican. The Democrats, there are bound to pursue a Northern policy, while secu justice for all. Democratic speakers—the ablest o party—say that this country must be an asylum the victims of oppression everywhere. Shall we a large class of our own citizens to be oppressed prejudice of color? Why should not the Nort Democrat vote for the Civil Rights bill? In e Northern state—of which so many are now De cratic—the Negro enjoys, unquestioned, every which that bill will secure him. The Northern De crat sits with a colored man in church, rides with in the cars, stops at the same hotel, sends his chil with the colored children to the same school, and rest peacefully in the same cemetery. Why should Southern man deny civil rights to the Negro? T was no prejudice there when the Negroes were sl Southern babies nursed Negro women. Southern dren played with the children of the slaves; fished, hunted, ate and slept together. Has free tainted the Negro, and made his color a wors proach than before? The Civil Rights bill is just reasonable, as well as Democratic. It is boun come, because it is impracticable to get along wit it. The Negroes of the South are much mixed. T are few pure-blooded Africans. They range al way from whites to blacks. Where can the lin drawn? Who shall detect an eighth or a sixteen African blood of a citizen who may sit in Con or be President of the United States? It is ridicu Civil rights for all must come. Will the Demo have the credit of this wise measure?" — Repr from the ZIONS HERALD of November 26, 1874.

Excessive Claims Beget Excessive Deni

The Rt. Rev. Angus Dun has written an exc book* on church unity. Despite the fact that Dr. has a title "Bishop of Washington," he makes it that he is not intolerant of other churchmen. matter of fact Bishop Dun has written a book will be particularly welcomed by laymen, for he p to a groundwork for church unity that is solid completely democratic. One of the troubles with churchmen, says Bishop Dun, is that their exc claims call forth excessive denials. He believes

unity will be achieved when churchmen draw hat take in those who have become exclusive. eologies of sectarian leaders, he says, must be ood by all groups; the quest for unity must go than either the current Catholic or Protestant s of the church and launch into a new fellow- the Spirit or the Community of the Perfect

ospecting for a United Church," by Angus Dun, & Brothers, New York, Price $1.50.

Totalitarianism And Religion

estantism has two formidable foes: one is totalism and the other is indifference. Totalitarianes intolerance as its weapon; indifference uses nce as its weapon. The method of battle used litarianism is to conquer the indifferent and usually an easy conquest. Hitler capitalized on ethical and moral conviction; state churches apitalized on weak and ineffective religion.

means, as the picture seems to be shaping up, free religion is to continue, Protestants will need to earn that freedom. Freedom *from* re- is not freedom *of* religion. Protestants have be- respectable and in too many cases smug about najority status in this country; the evangelical that characterized Protestantism a generation s been lost in too many quarters; the result of as been a quite firm establishment of indiffer-

eover, prejudice increases under the current Prejudiced people know what they do not but they are not sure about what they want. Catholics can be turned into Ku Klux Klan-ers, anti-Catholics with the greatest of ease; but tants and Jews who know in whom they be- nd who are proceeding with a specific pattern sonal and social improvement, are too busy to ots.

meetings of the World Council of Churches sterdam have announced a new day in Protes- n. Specific pronouncements have been lacking, ere has been no lack of spiritual unity. There en a reformer's spirit reflected in the major ad- s—not the spirit of revolutionaries. The Protes- aders at Amsterdam have, by the very fact that re meeting, indicated to the world that the pro- ve forces of religion are united in concern. The ization of the World Council of Churches has accomplished a giant stride towards church unity, but more important than that, out of Amsterdam has come a clear call for repentance and for reformation within the household of all of Protestantism.

Both fascism and communism are bound to limit or even deny the right of free exercise of religion; but Protestantism has announced that it will move on unperturbed by this threat. Protestantism will reform its own house! Both John Foster Dulles of our American delegation, who attacked the imperialism of Communism and Josef L. Hromadka, of Communist-donimated Czechoslovakia, who attacked the imperialism of capitalism, agreed that the church should put more emphasis on Christianity as a world religion, remembering that "God gave his Son because he loved the world, not merely the west."

Motion To Adjourn

It was good news last week when we discovered that the Moscow diplomatic talks were not to be adjourned. Events preceeding the final conference with Stalin were grim: the Russian school teachers episode, the Bentley drama, the closing of the New York and San Francisco Russian consulates, and the refusal of a visa to the "Red" Dean of Canterbury all added up to a rather frightening total. But the motion to adjourn the Moscow talks was defeated by the more conciliatory attitude of Marshall Stalin as over against the rigid attitude of Mr. Molotov.

Churchmen have a right to take courage from this turn in events. We do not want war and it is equally doubtful that Russia wants war; at the same time there must be a firmness in our dealings with Russia. Her attitude on Yugoslavia, the Danube River affair, and the Berlin crisis has been incompatible with peace. These are but the latest illustrations of Russia's defense mechanism and she must be dealt with in a patient, yet determined mood by the Western democracies.

We do not know, nor does anybody else, what details are involved in the current Moscow meetings. Newspaper descriptions of the conference are confined for the most part to noting how long the lights are on or how much smile or scowl registers on the faces of those who emerge from the meetings. This is not enough to warrant intelligent conclusions. What we do know is that the meetings will continue and that the problems before our diplomats are still open for discussion. We ought to pray for a peaceful settlement.

On Vineyard Street

BERNICE BURROUGHS

Would you like to visit a church that has far outgrown its building and yet continues to grow? Would you be interested to see how a congregation of 275 tries to meet the crucial needs of children and youth in a crowded neighborhood?

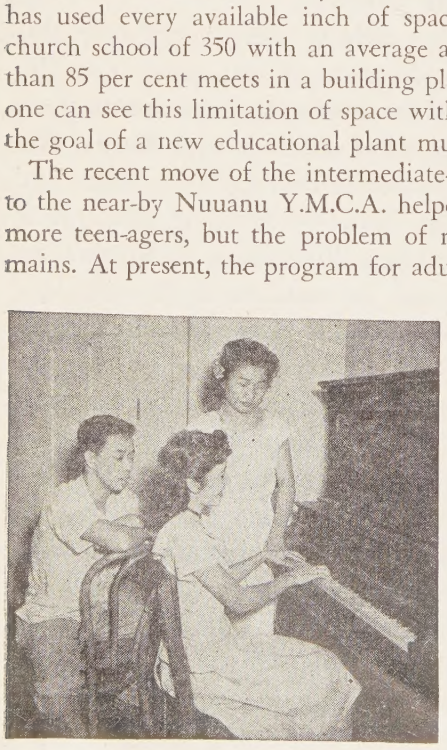
If we follow the daily procession of children and young people entering the wide doors of Harris Memorial Church on Vineyard Street in Honolulu, Hawaii, we shall meet the Rev. Harry S. Komuro, the pastor; Miss Isabel Kennedy, director of Christian education; the Rev. Paul S. Tamura, the Japanese language pastor. And we shall see evidence of the splendid leadership of these staff members and their assistants.

The history of Harris Memorial Church is a record of steady advance. A work which began more than 50 years ago as a home missions project among people of Japanese ancestry continues to be challenged by the same goal today—how to reach the unchurched thousands who live near by. One marked change has come through the years. The church which once received home missions support has been self-supporting since 1945.

Many families of Buddhist background still are represented at Harris Memorial Church. In fact, most of the children and youth of the congregation and of the church school come from non-Christian homes. That Harris Memorial is meeting their needs, may be seen in the large numbers of youth who today fill the church beyond capacity.

Harris Memorial Church hardly knew what to do about the Crusade emphasis on increased church school enrolment and attendance. For years, their educational work has used every available inch of space in the plant. A church school of 350 with an average attendance of more than 85 per cent meets in a building planned for 200. No one can see this limitation of space without realizing that the goal of a new educational plant must be met.

The recent move of the intermediate-senior department to the near-by Nuuanu Y.M.C.A. helped make room for more teen-agers, but the problem of reaching adults remains. At present, the program for adults consists mainly of two preaching services each Sunday; one in Japanese at 8:45 a. m., one in English at 10:45. There is also a very active Woman's Society of Christian Service. Lack of space keeps the church school from adding adult and young adult classes.



Music and teen-agers go well together

There are no class groups beyond the tenth grade.

Because there are heavy demands upon Harris Memorial's 30 teachers, each member of the teaching staff is allowed one month's vacation. This does not mean that the church school closes down for for any month of the year. Throughout the summ work is carried on a departmental basis rather th class units.

Model of old Palestine in present-day

Leaders recognize that one clue to the close-kn operation among Harris Memorial Church school te is due to the fact that they not only hold workers ferences each month, but that they also have many times together. Picnics and other social times are ad their planning sessions, and they are entertained at nual dinner by the church official board. Dedicatio for the teachers comes the first Sunday in October they are presented to the congregation and participat service of consecration.

In the crowded blocks near Harris Memorial C live unnumbered boys and girls, and there is little or opportunity for their recreation. The facilities church are far too meager to provide a well-rounde gram for the church school, much less to care for th dreds of others who might be reached through a center.

At present, activities for youth include eight org tions which meet weekly or twice a month—Girl S Boy Scouts, 4-H Clubs, Intermediate MYF, HI- Young People's MYF, the Wesleyans and the Towe lowship. During the summer vacation period, ca are conducted for about 150 young people. An inter ate canteen met at the church each Wednesday ni high school canteen at the Nuuana "Y" on Friday ev

Checkers and chess, jigsaw puzzles and other gam arranged at the canteens. Pingpong tables are cons in demand. Group games, relays, and folk dancin are popular. There is distinct need for additional and games sessions to be held each night for youn of the community.

One of the outstanding features at Harris Me Church is the way in which young people are learni lead and plan their own worship services and othe grams. Since many of the young men and women grown up in homes that are not Christian, their ta

more remarkable. Harris Memorial has developed since the early days of the church and this good ontinues.

y in 1948 a class in church membership was formed young people of the intermediate senior department, r ten weeks the group studied Christian beliefs and aning of joining the church. On Palm Sunday, 18 aptized. Others expressed personal willingness, but not gain the consent of their parents.

s hard for most of us to realize the significance of n to these Americans who in receiving the Sacra- must put aside the teachings of their ancestors," is the director of Christian education. "This is not y step when the parents do not approve. The altar ll on Palm Sunday, and it is just as impressive when young man or woman steps out alone asking for ian baptism."

ther important work at Harris Memorial is a daily garten when ninety children come to the church. staff members have this in charge. For many little en and for their mothers, the kindergarten is the ontact with Christian teaching. The opportunities these families are among the most valuable of all. of the meetings of kindergarten mothers was de- to the topic of "Religion in the Home," and after scussion, a mother raised her hand to ask a question. little girl," said the mother, "says that prayer, k you, God, for everything,' which she learned in garten. Her father doesn't pray; I don't pray, but ant her to pray. We say the prayer with her at bed- Is there any more to it?"

wering questions from those who want to know about God is the first endeavor of the entire staff at s Memorial and of the volunteer workers.Their con- aim is to deepen the religious experience of their .

t estimates for the educational plant which the hopes to build indicate that $150,000 would cover st. The church has raised one third of the required nt, but help is needed to complete the building pro- nd to provide added personnel to help meet the en- opportunities such a plant would make possible. and people are conscious that every day's delay in sion of work at Harris Memorial means lost op- nity with youth and with adults.

ed Songs Of Suffering Saints

(Continued from page 821)

moments, the thoughts of multitudes have turned words of that helpful hymn, "Nearer My God to ,

en I was in Buffalo, N. Y., at my first opportunity out Delaware Avenue to the house where President m McKinley died as the result of an assassin's bul- recalled that here the dying President whispered words "Nearer My God to Thee." At the time of neral, this, his favorite hymn was sung in thousands urches throughout the land at special memorial ser-

When the Titanic on her maiden voyage struck an iceberg and was soon sinking, it was reported that strains of "Nearer My God to Thee" came from those on the doomed vessel.

This hymn like so many others which have won the hearts of millions of people grew out of the disappointment, sorrow, and suffering of the author.

Fanny Crosby was blind from the time she was six weeks of age, but she could always see the sunshine through the clouds. She was not only afflicted with blindness but as she said, "Many a storm has beaten on this old bark of mine but I always enter the harbor singing." This sainted writer, who wrote eight thousand gospel hymns, many of which are among the most popular hymns sung today, transformed her disappointments into divine messages, her sorrow into sunshine, and was true to her Saviour until the end of a long and victorious life. She once said, "Years ago I made up my mind to make the best of everything."

When her ninety-first birthday was observed in her home church, the First M. E. Church of Bridgeport, Connecticut, in a brief address which she gave at that time, she said, "The Lord has done great things for me, whereof I am glad. He has preserved my health, my strength, my intellect."

The hymns of Fanny Crosby run about the whole range of Christian experience, but the notes of faith, hope, love, and Christian service were especially characteristic of the most popular ones such as "Safe in the Arms of Jesus," "Pass Me Not O Gentle Saviour," "Rescue the Perishing," "Saved by Grace," "I am Thine O Lord," "Jesus Keep Me Near the Cross," and others.

The physical sight of Fanny Crosby was destroyed, but she had a spiritual sight which has been excelled by few, if any.

On the 12th day of February, 1915, the anniversary of the birth of Abraham Lincoln who emancipated the slaves, Fanny Crosby, whose hymns have helped to emancipate many from the bondage of sin, went to meet Him whom she had served so faithfully.

Again we turn to a blind minister, W. W. Walford, for that hymn we love to sing, "Sweet Hour of Prayer."

For the last few years of his life, the Rev. Henry Lyte was a sick man. He struggled desperately to regain his health but he was not successful.

On the Sunday of September 4, 1847, preceding his death, regardless of his illness and weakened condition, he insisted on once again preaching in the church he had ministered for almost a quarter of a century. After this service, he had a premonition that the end was near and that same evening as "Swift to its close ebbs out life's little day," he penned the words of "Abide With Me."

In the spiritual world as in the physical world we get what we pay for. Great saints have paid for their spiritual victories in great suffering and sacrifice.

It should be a source of satisfaction to everyone to memorize many of our best hymns. In time of perplexity, disappointment, or sorrow their message is always one of comfort and inspiration.

PERSONS

J. Wesley Masland, Philadelphia manufacturer and prominent layman in the Philadelphia Conference of The Methodist Church, died after a heart attack at his home on Aug. 21st, at the age of 70. A member of the Board of Education of The Methodist Church, Mr. Masland also served on the Methodist Committee for Overseas Relief. He leaves his wife, a daughter, a son and three brothers.

Bishop John Wesley Lord announces the transfer of the Rev. Sydney Adams from the New Hampshire Conference to the New England Conference, and his appointment to Centenary Church, Auburndale, Mass., and Perrin Memorial Church, Newton Lower Falls, Mass., effective Sept. 15th. In the Auburndale-Newton Lower Falls pastorate, Mr. Adams will succeed the Rev. Stephen J. Callender, whose transfer to the New York East Conference and appointment to North Church, Hartford, Conn., have previously been announced in these columns. Mr. Adams comes to his new charge from Sunapee and George's Mills, N. H., where he has served since 1943 with marked success. At the Sunapee Church, he has just brought to successful completion a major renovation program.

Beverly Mae Bush, daughter of Mr. and Mrs. Grant Loomer Bush will become the bride of Harry Belmont Hill, Jr., on Saturday, Sept. 11th at Centre Methodist Church in Malden, Mass. Mr. Hill is the son of the Rev. Harry Belmont Hill, pastor of Centre Church, and Mrs. Hill.

The Rev. Leroy E. Bauman, pastor at Bridgewater, Mass., is being transferred, as of Sept. 12th, from the New England Southern Conference back to the Upper Iowa Conference, of which he was formerly a member. Mr. Bauman, a native of Iowa, is to resume his pastoral ministry in that state.

Bishop and Mrs. Willis J. King will return to their field in Liberia, West Africa on Aug. 28th. After arriving in the states April 1st, they attended General Conference and the Central Jurisdictional Conference and the bishop filled speaking engagements in the East and Southwest. On Aug. 22nd Bishop King preached at St. Marks in New York City.

Dr. Herbert Gezork, professor of Social Ethics, Andover-Newton Theological Seminary, will conclude the Summer Pulpit Series at Harvard Epworth Church in Cambridge next Sunday morning. After a doctorate from Southern Baptist Theological Seminary, Dr. Gezork became head of the Baptist Youth Movement in Germany until Hitler came into power. Then he came to America and since 1939 has been professor of Social Ethics at Andover-Newton and lecturer at Wellesley College. He is a member of the Commission on International Justice and Goodwill of the Federal Council of Churches. In 1946 he accepted an appointment of the War Dept. and spent 16 months as Chief of the Protestant Affairs Section in the U.S. Military Government for Germany. Dr. Gezork's topic will be "What the Church Means to Me."

Israeli Denies Charges

JERUSALEM (RNS)—An official of the Israel Ministry of Religion expressed "great surprise" here at a charge made by the Catholic Near East Welfare Association in New York that Jewish forces had desecrated 12 Roman Catholic institutions in Northern Palestine.

The official said Jewish authorities are taking every precaution to safeguard Holy Places of all faiths. He cited the protection of Nazareth as an example of complete co-operation among Jewish, Moslem and Christian religious authorities.

Meanwhile, it was reported that the Most Rev. Albert Gori, custodian of the Holy Land and head of the Franciscan order here, has left for consultations with Vatican officials in Rome.

The Rev. Merrill A. Beem of Newton Highlands, Mass., was awarded the master of arts degree at the Boston University Commencement held at Symphony Hall on Saturday, Aug. 21st. His degree was earned in the field of theological studies with a major in religious education. The subject of his thesis was: "Exploring the Old Testament with Intermediates" and was written as a text book for that age group. Mr. Beem was ordained a local deacon at the 1942 session of the Maine Conference. At the present Mr. and Mrs. Beem and son Robert make their home at 315 Winchester Street, Newton Highlands, where they conduct a year 'round private camp program under the name of the Win-Sum Day Camp.

One Hundredth Birthday

On Saturday, September 4th, Mr. T. B. Henderson of Webster, Ky. will celebrate his one hundredth birthday by holding open house at his home from two to four in the afternoon.

A devout member of The Methodist Church for the past eighty years, he has been a member of the official board of the Webster Methodist Church for seventy years. One of his chief interests in church work is the Sunday school, and for years he was president of the County Sunday School Association. Recently he was presented a certificate for being the oldest Sunday school attendant in the country. He was superintendent of the Sunday school at the Webster church for forty-two years, and since his retirement in 1930, has served as assistant superinter

On November 28, 1872, he married Elizabeth Board of Hardinsburg, Ky. had four children. Today there are grandchildren and fifteen great gran dren, all Methodists and living in all of the country. The only one of the f who has passed on is Mrs. Henderson died in 1944 at the age of ninety-one. A children will be with Mr. Henderson o birthday. They are Mrs. Amon Kinche Walla, Wash.; Mrs. M. H. Lyddan and ton Henderson of Webster, Ky.; and W Henderson of Arlington, Mass.

Maine Young Adults

The young adults of the Maine Conf will convene on Sept. 11th and 12th a deer Lodge on China Lake, for a we conference. On the program of the Adult Fellowship, Miss Doris Dennis the General Board of Education will discussion leader. The Rev. Lester L bar, superintendent of the Portland D will act as chaplain. Other leadershi include the Rev. Edwin F. Tewksbury, tive secretary of the Board of Educatio Missions and Mr. Richard D. Barbo Portland, vice-president of the cont Young Adult Fellowship.

The session will begin at 4 p.m., on 11th, closing with a supper meeting 12th.

Social Action In Maine

Conferences on "The Church And Action" will be held in the Maine Con Sept. 13th through 17th with Miss Dor nison of the Adult Staff of the General of Education as resource leader.

These conferences, under the direc the conference board of education, w gin at 4 p. m., in the afternoon and co through the evening of each day.

Dates and places of meetings are following Methodist churches:

Sept. 13—Waterville
Sept. 14—Houlton
Sept. 15—Orono
Sept. 16—Chestnut Street Church, P
Sept. 17—Norway

Special invitation is being issued pastors, church school superintendents dents and secretaries of Christian so lations, the W. S. C. S., and commissio the community service of the M. Y.

Bishop Fred Pierce Corson, residen Philadelphia Area, was the daily p speaker at Lake Junaluska during the eastern Jurisdiction School of Missi the Woman's Society of Christian Serv also delivered a series of lectures at t byterian Institute of Theology held Montreat Summer Assembly in Nort lina on the subject "World Aspects o gelism."

Draft Defiance

u, N.Y. (RNS)—A Methodist minis-
ned his Sunday congregation by ur-
ung men of Grace Methodist Church
refuse to register for the draft, which
led "a huge and tragic step toward
ctatorship and catastrophe."

message was promptly contested by
. G. Bailey, chairman of Rensselaer
Draft Board 25, who said any person
t age who refused to register would
orted to the U.S. District Attorney
ubsequently arrested if he persisted in
g to register."

Rev. Ernest R. Bromley remarked in
non he would "openly counsel those
t age who were inwardly prepared"
se to comply with the provisions of
aft call for which registration begins
0th.

aid he would not register if his age
was called, and urged parishioners to
to make weapons of war in comply-
th the Christian course."

Bailey termed the minister's views
" adding "he ought to be sent to
"

For Stepinac

WAUKEE, Wis. (RNS) — The National
ic Women's Union, meeting here in
ction with the Catholic Central Union
erica, was urged to ask the United Na-
for an investigation of the case of
ishop Stepinac of Zagreb, Yugoslavia.
s course was suggested by the Rev.
Lackovic of Gary, Ind., former sec-
to the Yugoslav prelate who is now
g a jail sentence for alleged political
.

er Lackovic said the archbishop had
imprisoned for his opposition to the
unist attempt to "destroy religion and
reedom from the people."

vindicate the rights to life and liberty
e case of Archbishop Stepinac is the
able task of the American people,"
r Lackovic declared. "To vindicate the
to life and liberty of all those suffer-
nder the Communistic tyranny is the
responsibility of the powerful American
."

gious Groups On Commission

RRISBURG, Pa. (RNS) Gov. James H.
has created a special state commission
al with the displaced persons problem.
najor denominations are represented in
ew agency.

Clyde A. Lynch, an official of the
sylvania Council of Churches and presi-
of the Lebanon Valley College at Ann-
was named chairman of the agency,
will be known as the Pennsylvania
Commission on Displaced Persons.

er members of the commission include:
Msgr. Charles J. Tighe of Harrisburg, a member of War Relief Services of the National Catholic Welfare Conference; Orie O. Miller of Akron, Pa., executive secretary of the Mennonite Central Committee; and Albert H. Lieberman of Philadelphia, president of the American Joint Distribution Committee and the United Jewish Service to New Americans.

In announcing the creation of the commission, Gov. Duff said that the DP problem "can be solved only by finding new homelands for these people where they can, with complete safety and confidence, begin life anew."

Maine Planning Conference

The planning conference for the Boards of Education and Missions for the Maine Conference will be held at the Calvary Methodist Church in Lewiston, Sept. 9th and 10th. A meeting of the Conference Board of Missions will be held on Sept. 9th at 10 a.m., this to be followed in the afternoon and on Friday with conference planning by both the Board of Education and the Board of Missions.

The General Board of Education will be represented by Miss Doris Dennison of the Adult Staff and Miss Dorothy Ordwein, director of youth work of the Baltimore Conference.

The Board of Education will hold its semi-annual meeting on Friday afternoon, Sept. 10th, and the entire conference will close with a supper meeting.

Amsterdam Hears Plea For Missions

AMSTERDAM (RNS)—A warning that any failure on the part of the Christian church to engage in mission activities would be a betrayal of Christ was made here by Dr. John A. Mackay, president of Princeton Theological Seminary, Princeton, N.J.

In an address before the First Assembly of the World Council of Churches, Dr. Mackay declared the Christian community would lose its sense of values and its common purpose if it failed "to be supremely a comradeship upon the missionary road, seeking to bring the world and all that it contains to the feet of Jesus Christ."

Asserting that dissension and strife would stem from such failure, Dr. MacKay said the spiritual life of the church would become sterile and the church would succumb to the "allurements and temptations of the secular environment."

To be truly the church, he went on, the Christian church must be "a missionary as well as a worshiping church." He said there were two reasons for this: "First, the church's health requires that the church be missionary; secondly, the Lordship of Jesus Christ demands that the church be missionary."

Dulles Asks Churches To Fight War

AMSTERDAM (RNS) — Churches must expose both the evil and the futility of war, according to John Foster Dulles, American foreign policy expert.

Speaking before the First Assembly of the World Council of Churches here, Dulles condemned war and urged the churches to develop a stronger public opinion against it. He said it was also the responsibility of the churches to discern the basic cause of war and show how it could be overcome.

Dulles warned that unless the Christian churches discharge their "inescapable" responsibility in the present-day world, "political leadership can scarcely hope to succeed."

"That is a conclusion that ought to lead to practical consequences," he said. "The Christian influence is considerable but as yet wholly inadequate. If, in the international field, Christians are to play their clearly-indicated part, the churches must have better organization.

"They should be able to speak more impressively with greater unity. They should be able to act with greater co-ordination. They should put more emphasis on Christianity as a world religion, remembering that God gave His son because he loved the world, not merely the West."

Dulles assailed the present methods of Communism as "incompatible with peaceful change" and declared that the Soviet regime was not a regime of peace.

"It may not, and I hope that it does not, want international war," he said. "But if so, that is a matter of expediency, not of principle. Violence and coercion are the accepted methods, class war being, however, usually preferred to national war."

Dulles said the problem of Communism was not one that could be solved "by abandoning those faiths that clash with the Communist creed" nor by trying to crush Communism.

He said the solution to the problem "assumes that we can have a little time, but that, I think, is a reasonable assumption.

"The solution is for those who have faith to exert themselves more vigorously to translate their faith into works. Those who believe in the moral law and human dignity must be more concerned to make social institutions reflect those ideals. In that way they can provide an example that others will follow and a unifying process will be begun.

"That is not just a speculative possibility," he continued, "it is a probability. History shows that men everywhere are always attracted to an effort that combines idealism and realism."

Dulles said it was possible to have a peace of exhaustion or peace of tyranny, but that neither of these was true peace. If peace is to be durable, he argued, it must be organized on the basis of laws that are made peacefully and that may be changed peacefully.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For Sept. 12

BARNABAS, A GOOD MAN. ACTS 4, 9, 11, 13.

The Testimony of Goodness

Barnabas was distinguished by his goodness. He was one of the early disciples whose goodness was so obvious that he immediately became distinguished. He so impressed the apostles that they gave him the surname "Joses, which is, being interpreted, the son of consolation." Anyone whose character gives him the name *consolation* is worthy of distinction.

In the process of influencing people, we are very apt to overlook sheer, unadulterated goodness. The men and women whose chief business is that of making the world more Christian put much stock in ability and aptitude and gifts of one kind or another. Christian talent scouts are on the lookout for promising candidates for some kind of ministry. As a result, they turn up some strange characters with queer talents for Christian discipleship.

The one distinguishing and indispensable talent which every Christian must have is goodness. A person just a shade above a moron is more serviceable in the program of Christianity than a first class, gifted, tainted pseudo-saint who knows all the answers. If anyone doubts this, let him name the aptitudes which Peter and James and John possessed.

It is very doubtful if any of the early disciples except Paul could pass an entrance examination to an average high school. And Paul had to be struck blind until he forgot some things he learned at the feet of Gamaliel. This is no plea for ignorance, but it is a word in favor of the kind of goodness which gets more than a passing grade in excellence of character; and it is a warning that we need not expect too much from mere ability.

The Goodness of Barnabas

What we sometimes mistake for goodness turns out to be something else less desirable. One of the most misleading types of goodness is that of pious wordiness. A gifted Christian conversationalist whose words drip with piety often impresses the hearers with his goodness. If you can meet the word test in some circles where the redeemed gather, your calling and election are sure in that company; but when you get beyond the sound of such vocal piety, the testimony gets unimpressive. There is not enough goodness to back up the words, so we have to look well into the kind of goodness which made Barnabas impressive.

It is not necessary to look far to find why Barnabas was called good. "Having land, sold it and brought the money, and laid it at the apostles' feet." Anytime a person gets so devoted to a cause that he sells his land and turns over the price without any strings on it, there is strong evi of essential goodness. Selfishness cannot stand such r treatment. This act saved Barnabas a lot of talk. H not have to spend much time in working out a sch and brilliant argument by which to convince the ap and the onlooking sinners that he was devoted to C He handed over the price of his land and went on a his business of doing good.

It is not surprising that "much people were added the Lord" as a result of such sacrifice and devotion o part of Barnabas. The explanation of this goodne found in the words, "He was a good man, and full c Holy Ghost and of faith." Only good men really get r done for the cause of Christ.

Paul and Barnabas

Barnabas and Paul have been linked in Christian tory in a bond of service which roots in an act some overlooked. When Saul of Tarsus was converted o road to Damascus, he was a terror to every Chri Barnabas was one of the men Saul was terrorizing b devoted and unrelenting service to religious bigot is not strange that the Christians were suspicious o new convert who had so recently been on a crusade t terminate them. When Saul came to Jerusalem, he to join the Christian company but they wanted no him. "They believed not that he was a disciple." should they believe the word of this crafty, bril zealous Jew who had sat so long at the feet of Gam that he could not tell goodness when he saw it in hu form?

It was Barnabas who took Paul to the apostles vouched for his honesty. This is further proof of the standing of Barnabas. On the unsupported word of man, the apostles in Jerusalem accepted Paul as a C tian.

Antioch was the place where the disciples were called Christians. It was out of such good men tha early group of Christians was organized. They were people and the way they lived proved their gooc They met in fellowship and sustained one anothe their faith and testimony, but they lived their faith as talked. What a help this would be in a world which l out of hearing range of the testimony and preaching teaching the principles of Christianity.

When Paul and Barnabas teamed up and were set to spread the gospel of Jesus Christ, the early churc a mighty start toward that world force which it ha come. And goodness is its priceless ingredient.

Adventures With God

JAMES S. CHUBB

e are many motives that play in the mind and soul ung man. He is a stranger in the world. This is arly true of one in professional fields. Jealousy, n, and scoffing comments about his youth are many times at him. This becomes galling if the man is well trained and cannot respect either the or the sincerity of some of the people who make es.

gauntlet-running among his elders enhances a man's over-developed egotism. He feels he must le his efforts to make them "eat their words." His s constantly on the alert to see what kind of im- n he is making and what the future holds for him. oes not aid one's religious growth.

ng ministers pass through this stage, or at least I e same as the youth of other professions. It was erting to me to find the unfriendliness and lack of tanding among so many who were older. Young e entitled to friendship, support and understanding, perience should teach anyone to understand and hize with them.

le this feeling of strangeness professionally was ris- was assigned the Bible courses of the college. This hock to me because I had not studied the Bible care- much less mastered its content as a preparation for g. Summers on the north shore at Evanston were intensely working over a course in the "Life of " I discovered that the material was fascinating. I ut loose from the critical problems to an enjoyable gation of the validity of the teaching of the Gospels tempoary life. It was amazing to see how practical orkable they were. They would create a clean and e mind—that was the first discovery.

er deeper discoveries were made from time to time. was a life that made a balanced combination be- God and the human life. Jesus made God so real natural that it seemed the thing to do to have a ng faith in Him. This faith was tried out in many al instances and strangely it did work out. Events out much better than they ever promised to do. vas especially true in time of misunderstanding.

ents respond promptly to great passages of the Bible. were as exited as I had been in applying them to ay life. They discovered that religion was not some- boxed up in a doctrine which you talked about on y, but a living faith that furnished strength for daily

re were many close conferences with students, hav- do with prayer, faith in God, and an understanding life and teachings of Christ. There were practical ences having to do with the everyday problems.

pirit of sturdy faith emerged from these studies. was an unmistakable touch with divine things and divine mind. This was the surest evidence that the was divinely inspired. It lived now as it lived in the days, to make real belief.

My enthusiasm for genuine Bible study has increased since those days. This was and is the number one source of knowledge and life for the men of faith. It gives men both a sizable content of knowledge and a living revelation which is more than knowledge. The spirit that inspired the Bible is transmitted to those who receptively study it. It also seems to me that the Bible is a set of spiritual and moral laws which are as valid now as they were centuries ago. The men who discover and use them will find the same life that the writers of the Bible indicated they could find—abundant life. These discoveries in college made me an enthusiastic religious teacher. Religion had a practical influence on student life, I firmly believed.

These early days were great opportunities to try out my new found Biblical faith in specific ways. Would God work out difficulties over which one had no control, especially those that were in the nature of personal irritations and obstructions? There was but one way to find out—try and see. So the habit was formed to pray for the people that were not liked, and especially for those who had control over work that was being done. It worked sensationally. Practically every personality clash disappeared when this was done. Not all of them, but most of my frictions were transformed into a working relation through prayer.

Then there were people, especially students, who could not be reached by reason or idealistic appeal. They were put on prayer lists, and again the response was remarkable. Usually unlooked for opportunities to influence them and unexpected changes in their point of view occurred. This happened so often that boldness was developed in using these resources.

My faith was also used in a personal sense. There is always the question of a place to work and conditions under which one works. Most young men have a choice in what they do and where. The usual mine-run of new opportunities came to me. I made them a matter of commitment to God, promising Him that if He would guide the course, I'd try my best to do the work. It was a two-sided bargain, and it worked out. Things just happened, the world would say. The more superficial ones called it good fortune. The true explanation is that the divine partnership, a child's faith, was working out.

When these things were discussed in student groups, with the recommendation that the truth of them could not be discovered by discussion alone, but only through trial, numerous responses came. People who outwardly appeared to have no religion at all would try prayer and faith and find them good. They too would give their stories of the practical value of faith and prayer to influence people and to create opportunities.

This was the time when several of us learned to use silent and group prayers effectively. It all started from a need of the student ministers. One of them reported that he was all washed out on Monday and needed spiritual

help. We decided to help each other on Wednesday evenings. We would meet at nine o'clock in our home. The lights would be turned out and we would spend the first twenty minutes in silent prayer and meditation. Following this would be a circle of prayer. Then we would discuss whatever would be on our minds. We dropped into the habit of praying for each other, especially when there were requests for prayer. This developed a real prayer experience that has never been forgotten. It was a revival of the prayer meeting, prayer pure and simple.

There were students at this time who were showing and expressing the need for student prayer circles. It was decided to have fifteen minutes of silent prayer before classes began. It was held in one of the long halls of the college. An altar was fixed up, and behind a curtain a violinist would play sacred music; the only speaking at this service was the benediction. The service proved to be a popular one.

This service has been used extensively since then. The usual comment by the deans of the college where it is used, is that their disciplinary problems took a tumble, after the service was established. One dean discovered that when he asked his seniors what was the greatest thing they got out of college, they frequently answered that it was this service. This was not the "religious group," either. An impressive spiritual force had been discovered.

It occurred to me that if there was so much value in group silence and prayer, classes should be given the opportunity to discover it. The habit was formed then to have regular periods for advanced classes to spend a whole hour in silence. Some of the finest letters ever received, came from those who discovered in these periods, the high value of silence and prayer. Some of the students could not stand it, opening their books and studying throughout the hours. Others would bolt out of the room, and others would just not show up for class. But silence is the one direct route to God and it is the best one. It is also the only way one can do his own fresh and personal thinking. Many discovered this, which made it very valuable.

Transformers Of The Undesirable

Undoubtedly these direct measures and discoveries have developed a childlike faith in God. I came to the conviction then that we were babes-in-the-woods in the use of spiritual power. God and Christ do their work at specific spots in one's experience. These divine Agents are transformers of the undesirable into that which is good and wholesome. Those who receive them simply, just as a child receives his parents, discover that. It puts contemporary meaning into the passage, "Unless ye become like a little child, ye cannot enter into the Kingdom of Heaven."

The continuous unfolding of life when one uses such a faith was a marvel to me. When one door closed, another would open. When one disappointment would come, it was the preparation for another field. When administration officials closed the work that you liked best, another chance and field would open that was a real opportunity. There was so much for me to be thankful for, and there was much work to be done. God does not leave on used, I began to believe. He does not move in our nor honor our whimsical wishes, but He finds the where we can be useful, using all our available talen

This was the best opportunity of my life to kno timately really great common characters. There many professional and business men in the city of field who were the salt of the earth. They were not capable in their fields but they had striking minds personalities. One of these men was a colleague at th lege, and he became my trusted confidant and advis was a most thrilling experience.

One year a number of brilliant young men came t college, who had that thing called depth and balance. were rounded men and very capable. It was alw source of great joy to work with them, disagree with and feel the inspiration of their friendship. This c an intellectual cosmopolitanism that was thrilling.

Sacrifice And Personal Discipline

These and other contacts made me grateful fo divine opportunity to know men who were a credit t and to their fellowmen. As I came to know them and they told me their life stories it became apparen they were not geniuses, but men who had paid a pri their skill and development. They were not ready- but, rather, had carved their places in life with sac and hard-won personal discipline. It convinced m it is God's way to build and maintain a man.

The desire to excel, always present to a degree, ma ligious demands upon me. There were so many me were prosaic and colorless in their religious work, study was made to see why some men were alive an gressive, while others seemed to wear out as they older. The outcome of this was a rigorous use of va time not to be spent in play, but to be spent in stu in whipping myself into a better workman. My su were spent in the libraries and in our theologica graduate schools. In later years, they were spent in hospitals and in camps where I learned to handle pe troubles. I thought then and do now, that I shoul every opportunity for God to make me a better wor

About 1931 when the depression was becoming discouraging, I noticed that you did not have to build-up in religious studies to get the interest students. You could plunge right into your wor spend your time teaching the real things. This was in our youth institutes and "Y" camps when the of prayer and personal faith was becoming more p Rather unexpectedly, my reputation was made as a ist in this work. My new status made me study the study the prayer life of thousands of people, and use selling extensively as a follow up to both class roo public presentations.

Increasingly from that time on, our camps and in demanded real religious development and trainin their teachers. There was a group in the colleges th becoming more friendly and more personally int in religion too. This was all the incentive that was

ge enthusiastically into counselling, Bible study, and the use of faith in specific phases of life. In-ly my interest and attention have become focused ield. That was due to the demands and interest of of young people for the real thing in religion.

niddle twenties until the middle thirties was a time ul intellectual strife concerning social issues. The osperity of the twenties caused a paralyzing com-y to settle over men's minds and souls. They were nd well fed that they had no patience with those lvocated change and advance. Their eyes were o the diseases that were creeping upon us. Most minded ministers of this era were regarded as nuddle-headed idealists, or just plain "boat rockers." it was increasingly apparent that our Gospel de-d that we champion the distressed and recognize e teeming masses of Asia were striving for new life. cial gospel became a passion, it was a real divine d not a fad inherited from seminary teaching. If anity was chiefly responsible for the Industrial Revo-then it certainly must accept responsibility for the uman Revolution.

catch in this Christian ideology was that we had aces to take hold. While we could see that capital-as in its decaying phase, there was nothing but co-ves to take its place, unless one wanted to be an out t Communist. Here was the agony of soul for a per-no saw clearly that Christ demanded a new chance pportunity for his poor, but who did not know or how to take hold in a practical way.

As I look at it now, the condition was much worse than any of us realized. We were all blinded by false assumptions as to the way to eliminate evils and sin. We who were socially minded were not crisis minded enough about it, while more conservative minded men were blind to the horrible evils that existed right behind their street.

The net result of this blindness and cowardice was a depression and world war. We did not act quickly enough, so we had to pay through the nose, as one always pays who trifles with evil. We were not willing to work our way into the clear concerning our social convictions, nor were we willing to be martyrs for our convictions, so the depression and the war resulted.

God is truly the God of wrath, as well as of love. When He is not obeyed, there is Hell in this world as well as in the next. Our failure to see this haunts me with a terrible feeling of guilt. We were entrusted of God with a social vision, but we lacked the courage to make it stick. And our sons and our best students die! It is better to make trouble and avoid a catastrophe like this, than to take it easy and have it come upon us. "Forgive us our trespasses, Oh, God."

And so "The Way, the Truth and the Life" was proving a fascinating road. The orchards of real life lay along the highway. The adventure in personal life was continuous, as one travelled this way. The answer to hard, knotty personal questions were found in the life and teachings of the Maker of this Way. I had grown to love and have great faith in the Christian life.

A Freedom Test

W. M. McLAUGHLIN

hologists have devised all kinds of tests as aids in ng the complex process of life adjustment on a per-level. I wonder if we might not do well, if there is me, to test our beliefs in freedom, in the face of waves of prejudice, white heat hysteria of fear and le of "your another!"

ortsmouth, N. H., newspaper had a unique column ich readers could blow off steam. At the top of the n appeared Carlyle's famous freedom creed: "I don't with a word of what you say, but I'd defend to the our right to say it."

I'd suggest that we start our list of questions on our om Test:

Would you stand beside Carlyle in defense of any n's right to freedom of speech?

Do you believe that it could ever be within the range od's will that a government based on democratic have three, four, or even five or more political s?

f an individual conscientiously holds that he faces a ct of obeying God or man, should he obey God, as nceives of God's will?

s it a lack of justice for economic pressure to be put n individual who in answer to the second question might state that he was voting for the third, or the h, or the fifth party leader?

5. Should such a person as mentioned above have identical rights with members of any other group in working for his party candidate?

6. Should a teacher's religious preference be a deciding factor in his eligibility for a teaching position in a public school?

7. Should the color of a man's skin determine his right to live in any one particular community?

8. Should the color of a man's skin determine his right to enter certain professions with equal opportunities with whites?

9. In as much as profits in certain industries for the year 1947 compared with 1946 ranged from 33 per cent to 58 per cent, are those who favored the reimposition of the excess profits tax to be considered as dangerous elements in our democratic country?

10. Is a man necessarily a dangerous element in a democracy because he tries to evaluate the merit of the economic and political systems of other countries, pointing out not only the bad points but the good points, as he might do and would do in constructively criticizing his own governmental policies?

Scoring: A plus 10 points is earned for each of the first five questions answered "Yes." A plus 10 points is earned for each of the last five questions answered "No."

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Why Church Relief And The Marshall Plan

Graham R. Hodges

Many sincere church folks honestly question the necessity of sending money and goods through church channels when the government is sending veritable mountains of supplies almost daily. Why continue giving money through the Methodist Committee for Overseas Relief and clothing through Church World Service? Hasn't Congress appropriated enough money to meet the overseas needs?

There are several answers to these questions. First of all, it is true that America is responding with unprecedented generosity to suffering humanity. Despite charges that we are simply trying to create markets for American goods, the basic motive in the American mind for the Marshall Plan is the simple desire to help the victims of war. Under Paul Hoffman the job of reconstruction is getting off to a flying start. What follows in this article, therefore, is written with a full recognition that government aid will be needed abroad for years to come and that the present program should continue unabated.

However, church administered relief can do several things which a large scale, impersonal, government program cannot accomplish. First: At present churches are shipping to nations not covered by government appropriations. The Economic Co-operation Administration applies to some 16 countries in Europe and China in Asia. Church World Service ships to some 35 countries. Our friends in Poland need help, and badly. Political factors prevent their getting U.S. Government aid. India needs help but she is left out. China gets aid all too inadequate and much of this in military supplies. Church relief, ignoring boundaries and political considerations, goes where there is need and church personnel to administer it.

Also even in countries receiving considerable help from official channels certain groups need special aid. Church workers, included in that white collar group always hardest hit by inflation, face the decision of turning to other jobs to feed their families. Special allotments of food and medicines to pastors, doctors, and other church personnel have enabled hundreds of such folk to stay by their posts. In China 4,000 Methodist workers have been sustained by supplementary allowances of about $10 per month each from the MCOR. If you can imagine the pastor in your church having to quit for the mere lack of an extra $10 a month in salary you can imagine just what this sum means to a Chinese nurse or clergyman. In concrete terms it means enough rice money to keep them from having to take other jobs. Even as Moses' hands were upheld above the battle so must we hold up the hands of our leaders abroad when they falter.

Second: Church relief contains a personal element easily lost in huge government expenditures. By the time a shipload of grain from the port of Baltimore reaches the final consumer in Italy in the form of bread or macaroni the Italian housewife hasn't the silghtest idea as to its origin. That is, unless she is told by some political orator. Even then, she is probably puzzled as to its real origin and more puzzled as to the exact motive behind the sender. Goods distributed by churches have a fairly definite meaning. They have come from Christians, are given out in Christ's name by local church leaders, and are living symbols of what the church teaches on Sunday. It is fairly easy to relate the receipt of relief goods to the historic message of Christianity. From start to finish church relief is transacted with the w of individuals in mind. Perhaps the dom of God will arrive on that day nations will act on the same motive. then we church folks must set a neve ing example.

Third: Church relief is *voluntar* comes from the heart. Nobody is for give to the Methodist Committee for seas Relief or to send clothing th Church World Service. The *plus* asp church relief has a definite effect on the and recipient not achieved in larger g mental aid programs. Foreign reci know that our gifts are uncompelled, by our concern for them. One migh that church relief is the salt which the bread of government aid. While it c increase the size of the loaf materially, i give it a better flavor. The best way of ing foreign peoples that our public don do not arise merely from a policy of politics is to send these extra gifts fro bottom of our hearts. Mail cash gifts Methodist Committee for Overseas 150 Fifth Avenue, New York 11, N.Y send clothing, bedding and shoes to nearest Church World Service Center.

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CROP

By the end of the year half the sta the nation will have conducted cam for state food trains for overseas rel was predicted by John D. Metzler, na director of the Christian Rural Oversea gram (CROP), sponsor of the campaig

Six states are now conducting camp to of which will reach a climax in A Ohio and Kansas will assemble trains state capitals on the 26th.

Early in September trains will be f in Colorado, North Dakota, Oklahoma in the Texas Panhandle.

In a number of other midwestern st including Indiana, Illinois, Iowa, Mi Nebraska, South Dakota, and Wyomi campaigns for state food trains will r climax around Thanksgiving. These paigns will be paralleled by ones in Cali Idaho, Washington, and Oregon.

In the meantime, campaigns will ganized in the South, with a territorial being established in Atlanta.

One of the largest voluntary relief ever undertaken, CROP is expected to an average of more than a carload of commodities from every agricultural in each state which is organized.

Each state campaign is headed by director. Volunteers, organized on tov and county levels, contact individual f in the areas covered. Up to 100,000 vol canvassers are expected to be used.

Farm commodities most needed are grains, soy beans, raw wool, seed cot and other farm crops which will p employment as well as immediate relief. modities which cannot be exported

l, then converted into cash and export-
oducts purchased.

P contributions are distributed over-
rough church channels, on the basis
est need, regardless of color, creed, or
affiliations. Past contributions have
stributed in 43 different nations.

distribution is made only in bulk,
ave been exceedingly small, averag-
und .004 per cent.

er pointed out that in spite of good
n some European areas, the need for
ipments from the outside is still great.
e of political barriers, it is impossible
e goods from some nations to others,"
; "but goods can be sent in from the
" He pointed out, also, that a large
CROP shipments goes to the aged,
, children, and to hospitals.

P is officially sponsored by Catholic
Life, Church World Service, and Luth-
orld Relief. All major farm organiza-
re co-operating in the various state
gns.

Bishop's Jeep

NTA, Ga. (RNS)—There's a red toy
the chapel of the Holy Comforter
al Church here that has inscribed on
these words: "The Bishop's Jeep."
bright little toy looks strange there
all the crosses, hymn books and vest-
But it's going to stay right where it

longs to the rector, the Rev. William
tfield, who finds it works wonders
e sets out to charm the toddlers who
s parish.

Whitfield, who loves youngsters, says
ey "run" his church and he's glad of
use "the church of tomorrow depends
children of today." Everything that
at Holy Comforter is directed at the
n — the movies, the choir, the Boy
out. Children perform all sorts of
at the church, which is located in
's somewhat shabby South Side. About
ll fry are in the Sunday school and
5 of these participate in the choir.

Whitfield, who has been an ordained
for four years, decided to enlist the
young people when he first set out
ore his small parish. He organized
ut troop and bought a tent to set up
lot behind the church. He obtained
n picture machine and started a regu-
gram of movie showings.

were only nine children in the Sun-
ool when he became rector, as com-
with today's 40. Mr. Whitfield en-
nem on the streets, in their homes,
drug stores. Everywhere he saw a
e stopped and asked him to come to
school. They came. And soon they
arge.

e little toy auto is going to stay where
It's played a big part in Mr. Whit-
ack-to-youth movement.

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On A Wide Circuit

W. W. Reid

PRAYER FOR WORTHY LABOR

Dear Father, who in wisdom didst ordain that man should labor with thee in the bringing to fruitage of the good things of the earth, we thank thee for the example of thy Son, our Savior Jesus Christ. We thank thee that in his earthly pilgrimage, in his days of teaching men by his own example, he labored in the lowly carpenter shop, he "hewed the stubbon tree;" he, too, wearied under the load, his mind and body knew the tiredness that comes from the long walk, the giving of self, the hunger at eventide — yes, the weariness that comes from wrestling with wrong and with sin, and even from the ingratitude of those served. We thank thee that out of his own labor and suffering there grew his understanding and sympathy for all who are beneath burdens and that, despite pressures, he carried on to the end and to the victory.

In the spirit of thy Son, we would, our Father, labor in the vineyard in which we have been placed — labor unflinchingly, labor to the service of man, labor to the building of thy Kingdom upon earth. No matter how humble our task, do thou consecrate it and us this day to usefulness and ministry. Teach us to use and not to waste thy bounteous resources; to co-operate with all who labor, so that no one of us lives from the sweat of any brother's servitude; to live and labor so that thou canst say to us, "Well done, good and faithful workman."

We ask this thy benediction and direction in the name of the Master Workman, Jesus Christ. Amen.

PRAYER AT CHURCH ANNIVERSARY

Dear Father, we thank thee for the men and women of old who blazed paths of Christian service and carried the torch of the Gospel to brighten and to purify the world in which they lived. We thank thee that, because of them, we are inheritors of the Gospel message, and we know a little more of the truth that makes and keeps all men free. We feel humble as we accept from the hands of the past the Great Commission to tell to all the world the words of salvation, and serve men in all the avenues of human need — avenues that are ever changing in appearance but are still in need of thy Light, thy Word, thy Healing.

We are especially grateful for those men who laid the foundations of the church in our neighborhood — who went their appointed rounds in the cities, and villages, and along rural roads — who preached to us and to our fathers; who taught us, and prayed with us, and showed us visions whereby we could become better men and women, and more ably serve our fellows, our country, our world, and our times. The memories of many of these fathers-in-Christ are fresh among us; they have woven themselves into our characters and into our attitudes; they live today, to a greater or lesser degree, in us. We thank thee for them, dear Father, and we pray that we may be worthy of their ministries and their sacrifices—that we may love and serve thee and our fellows and our communities as they loved and served — ever mindful that our task is the building of the Kingdom of God in men's hearts and in human society.

But, our Father, we look back upon yesterday and upon its heroes and its concerns also that we may take strength and courage for the tasks of today and of tomorrow. Help us to be conscious of the fact that we are the fathers of tomorrow—that coming generations will be better or worse according to our loyalty to thee, and according to our perseverance in doing thy will as it is revealed to us in the peculiar circumstances of our generation. Give us the faith, and hope, and courage, and vision that belonged to the pioneers, to the founders and the teachers who have gone before us. Help us to serve nobly and unselfishly our times and our people, here and out to the farthest ends of America and of the earth. May we be true to the heritage that is ours by being true to the posterity that is committed to our ministry.

God of our history, we thank thee for the fathers. God of today, we thank thee for the challenge that is ours to help build a better tomorrow. In the name of Jesus the Christ. Amen.

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Cogitations Of A "Has Been"

HERBERT F. QUIMBY

What wonderful changes the last sixty years have witnessed! I turn in thought to the Methodist ministers and the churches in the "gay nineties." Those in the New Hampshire Conference were the only ones I knew.

Recently when I was preparing to move from New Hampshire many things that had accumulated had to be cremated; among them some sermons (they were so dry that they made a bright fire and surely for once they gave a brilliance). Among the things I did not burn was a picture of the ministers of the New Hampshire Conference, taken, I am quite sure, in the nineties. In the picture were Dr. Charles Parkhurst, editor of ZIONS HERALD, O. S. Baketel, C. U. Dunning, S. Keeler, two or three others I didn't know well, and myself. We were all holding in prominence "stove pipe" hats. My wife did not like that hat, thus many years ago it was left behind. Now it is left for the undertakers and other dignitaries (?) to sport the silk hat. The picture is very much faded, but I think it safe to say that most of the ministers had on "biled" shirts. Some of them had white string ties and others had black ties. Fifty years ago what would ministers have thought if one had appeared with a tie like those being worn today. Sometimes you see a "dignified" bishop wearing a tie with some red in it. I wonder what Bishop Foster or Bishop Mallalieu would think of such a thing.

In this picture that I have referred to, I guess most or all of the men have on Prince Alberts, but they have on topcoats, thus I cannot be sure. I still like the Prince Albert. Old fashioned? — well, maybe. I have my last one and when my "final farewell to this world I have said" and "the shadows close about me with the sod," I hope this tenement that I have occupied eighty-four years will be robed with that Prince Albert. The "see-more" (cutaway) followed the Prince Albert. And now many of the ministers wear the clerical robe. What brought about these somewhat sudden changes? I do not know. A "has-been" does not have to follow the style. The essential thing is not one's outer garb, but is he "clothed with the garments of salvation and covered with the robe of righteousness?"

Fifty years ago it was repeatedly said, "The prayer meeting is the thermometer of the church." Was that right? If so, what has become of the thermometer in a large number of churches? Has it been smashed, or has a substitute been found? If so, what is it? If enough church members had the "constraining love of Christ" as Paul did, they would desire a meeting where they could express the joy of their salvation.

Is there anything in the spiritual life of the church that is fulfilling the mission of the former class meeting? Since I commenced these meditations, there has been given to me a book called, "The Drillmaster of Methodism" by the Rev. Charles L. Goodell. He was pastor of the Hanson St. Methodist Church, Brooklyn, New York when the book was published in 1902. As older people will guess the drillmaster was the class leader. Mr. Goodell says, "We know scores of class leaders whose classes are crowded to the doors." Think of that! Again he says, "The class meeting is the trysting place of those who hunger after righteousness." I think that it would be a help to our churches if they had more members who were "hungry for righteousness." Continuing the quotation, "It has produced giants in prayer, in exhortation and in spiritual understanding."

Roger Babson has said, "Prayer is the greatest unused power in the world." If Mr. Babson is right, surely Christians ought to arise to their opportunity, privilege and duty and greatly increase this power. Does not this war-torn world need the influence of such uplifting power?

Allow me to quote the following from Dr. Goodell's book: "Bishop Mallalieu, formerly pastor of Bromfield Street Church, Boston sends the following most interesting sketch of one of Boston's famous Methodists: 'Jacob Sleeper was born in Belfast, Maine. In early life he came to Boston, where he lived and died. He was a Boston millionaire when millionaires were not numerous. He held high offices in the city, the state, the church. He was preeminently a courtly gentleman. For more than fifty years he was the superintendent of the Bromfield Street Sunday School in the days of its greatest strength and prosperity. For almost if not quite as long a series of years he was both trustee and class leader of the same church. In the later of his life he held the meetings of cla his own spacious parlors.' "

When I was pastor in Exeter, N.H had two class meetings without a dull ment, where the saving grace of God manifest. As a sequel, we had intere Sunday evening meetings. I did not ha preach, I did not have to say, "Now your turn." Each minute of the hour profitably used. Sometimes the meeting not concluded in sixty minutes, but w ways went home spiritually refreshed, fe ready for the tests of another week.

I did not see candles in Methodist ch es in the early days of my ministry. Bu candles have arrived. I hope their appea is more than formal or ritualistic. S they ought to remind us of great t Christ said, "I am the light of the w We know there is much darkness i world, but "the darkness has not ove the light." Again Christ said, "Ye ar light of the world." What if every c member was a light in his communit Methodist pastor, the Rev. Paul W. Q of Houston, Texas, recently advocate Methodists enter a $900,000 advertising paign to interpret the central truths a tivities of the Christian church!" If a n of our millions of Methodists would ful up their church vows, I think that be more effective advertising than the 000 plan.

Memory sometimes fails us, but I c remember seeing a cross in our Met churches in the early days of my m and now it is very common. A brigh ing guilded cross. So different fro rough wood cross upon which Chri crucified. I wonder if that indicates a in our religious life. Yes, we (Chri will sacrifice, we will bear our cross is not too heavy, and if it does not c much. A daughter of General Boot how as children they were going to the ancient sacrifices by burning some animals from their "Noah's Ark." what animals did we take? Those broken legs or some other parts gone, i words those we did not care for." If w to heart the lessons that the cross ke fore us, will we not go out from each S service to make real sacrifices for Chr His church, to love the "unlovely," endeavor to show Christlikeness in eve possible?

Again I am thinking of the "hor buggy" days. Some ministers did horse and buggy for their pastoral wo some used their feet. Then came the that some of us used. When I was pa Exeter a woman said that she woul my calls more if I did not come on a I rode one bicycle thirty years. I wish had a picture of Roger Thompson high wheel bike, however he tells me never used that in pastoral work. M

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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rates an auto seems to be a neces-
esaver and an added expense.

gone by there was the kneeling
r the pulpit desk. That meant
inister was supposed to kneel dur-
storal prayer — and he did, accord-
memory. And in the prayer meet-
ose days the people knelt in prayer,
were laymen who prayed. As far
the kneeling stools are gone. The
tands as he leads the congregation
What is the significance of this
I do not know. Does it mean the
has come to a higher estimate of
tance? Or has he come to feel
wants him to come "boldly to the
grace" (upright) as a child comes
ther and not fearful as a servant
proach a hard master? Or is it
e inexplainable changes that time
ght?

y changes have taken place in the
in the New Hampshire Conference.
churches are now federated (and
ry case a great success). One build-
was once a church is now a gym-
or a preparatory school.

said we would not have any more
de music until we had a revival of
Even from that standpoint let us
a revival. What a relief it would
en we turned on the radio a little
e time for a program that we wanted
e always heard good music instead
lmost tuneless "jazz" that the an-
calls music. Not in any pessimistic
t with the thought that the former
e better than the present, I do feel
need more spiritual power in pulpit
.

I like to be young again and enter
istry? Yes and no. Why yes? I
could do much more effective work.
? There is no use wishing an im-
y. Some of the present details with
s sent from the various commissions
mittees would be irksome.

t memories bring much cheer to
been." It is nice to visit my former
in imagination and think of the
s that I have known. After I have
t the Father's Homeland, I hope I
g together these fine Christians and
great time singing, "Faith of Our
"Saved by Grace" and many other
Gospel songs.

Chaplain

nted chaplain of The American Uni-
nd chairman of the Department of
and Philosophy in the College of
l Sciences, Dr. Robert S. Eccles, of
iversity, will begin his duties in mid-
President Paul F. Douglass an-
today. He succeeds the late Dr. A.
f, McDowell Professor of Religion.
Eccles was graduated from the College of Puget Sound in 1934 and continued his graduate studies at Northwestern University, Garrett Biblical Institute, and Yale University. During the absence of Dr. Elton Trueblood, of Stanford University, he acted as the Stanford chaplain.

Professor Eccles comes to the important new position with experience in secondary school, junior college, and university teaching and with a background in industry as well. He has worked in the shipyards of Tacoma, Washington, in electrical factories in Illinois, and as night clerk. He is an elder in the Pacific Northwest Conference of The Methodist Church. His special field of research is the Book of Acts. Dr. Eccles will be provided with a center for religious and student personnel work to be known as Osborn House.

Barth Urges No Regrets

AMSTERDAM (RNS)—Professor Karl Barth, Swiss theologian, urged delegates to the First Assembly of the World Council of Churches here "to give as little room as possible" to regrets or indignation over the fact that the Roman Catholic and Russian Orthodox Churches had declined to be represented at the assembly.

"Why should they (the delegates) not simply recognize in these refusals the mighty hand of God?" he asked. "He is perhaps giving us a sign in this by which He will take away from us every illusion that we are capable of building here a tower whose pinnacle will reach to heaven.

"He is perhaps showing us by this what miserable light we have been giving forth thus far since it has yet been unable to shine at all into these other presumably Christian realms.

"He is perhaps keeping us by this from having partners in discussion in company with whom we could not be one congregation even in an imperfect sense because they do not fully put their will, although on different grounds, into that movement away from ecclesiasticism towards Jesus Christ without which Christians of different origin and different species cannot talk with each other, still less come into union with one another.

"He is perhaps putting us in a very good position precisely in that Rome and Moscow seem to be deliberately at one in wishing to have nothing to do with us.

"I propose we now praise and thank God that it pleases Him to stand so clearly in the way of our plans."

Dr. Barth declared "the kingdom that we show the world must be God's kingdom and not a kingdom of any sort of ideas and principles we approve. Let our 'yes and no' to activities of industry and the state be the Gospel's 'yes and no' and not the 'yes and no' of any sort of law."

The Homemaker's Corner

Mrs. Harry A. Burnham

A Point of View

A woman was bemoaning the fact that her vacation plans had not turned out as she had hoped. "I could have wept," she groaned.

Later this woman was chiding her little four-year-old son for crying over something that "didn't amount to anything."

It reminded me of the woman who wrote the following lines after watching her little boy blowing bubbles:

"With eager, out-stretched hands he vainly
strives
To grasp and hold the pretty bubbles fast,
Then broken-hearted nestles in my arms,
Grieving because his bubbles will not last.

I too have blown my bubbles, little one,
Those airy nothings of the wind and sun,
I've watched them sail, then fall and leave
no trace
And I? Oh well, I cried too, little one."

Schools will be opening soon. Many little boys and girls will enter a new world. Many bubbles will "sail and leave no trace." Many tender, sensitive hearts will grieve.

Some years ago a little boy sat in a schoolroom as the teacher and pupils were talking about radio, sound-waves, etc. He was starry-eyed and wonderfully eager.

The teacher asked for questions. This little lad had many questions. He wanted to know much more than he could comprehend. He asked his question — a foolish one, probably — but it meant a lot to him.

The teacher must have been tired that day, for she answered the questioner with scathing sarcasm. "If he couldn't ask a sensible question he had better keep quiet."

He kept quiet, this boy. All through grammar and high school his teachers complained that he didn't take part in class discussions. At last he told one of them who seemed to be kind and understanding. He said that every time he thought of taking his part in the discussions, he could hear that teacher's voice come to him from that far-away second grade, and it sealed his lips.

One wonders what could have prevented such an incident. Perhaps we might forewarn our children when they first go to school that occasionally teachers are very tired; that it is a pretty difficult job to have thirty or forty children in one's family, and that, if it sometimes happens that she doesn't just understand, if she seems "as cross as two sticks," they must be very, very good that day, and not mind too much if they feel that she is "not fair."

School ma'ams are human. I know. I was one. But so are children. Parent-teacher organizations in every town will help to smooth out the rough places, and a sort of League of Nations in school will help.

Theologians Ask Renunciation Of War

New York (RNS)—The World Council of Churches, meeting at Amsterdam, Holland, was asked to declare that church members should never take part in another war, it was announced here by the Fellowship of Reconciliation, religious pacifist group.

The announcement said a memorandum appealing for a complete renunciation of war was submitted to the Amsterdam Assembly's Commission IV — "The Church and International Affairs." The memorandum bears the signatures of 75 theologians from 15 nations.

Specifically, the World Council was asked to assert that "from the nature and function of the church it follows that the members of the church should not participate in war. Christians cannot love universally as church members and yet fight as citizens."

Moreover, the memorandum urged the church to call the governments of the world to reject war and war preparations and to seek peaceful procedures for settling differences.

According to the memorandum, which was reprinted here in the September issue of *Fellowship,* official journal of the Fellowship of Reconciliation, the following should be the attitude of the church and of Christians toward war:

"1. The church, which is the Body of Christ and the incarnation of the Holy Spirit, cannot ever be at war. The nature and function of the church to be a redemptive community inseparably uniting men in self-giving concern, and that of war which openly divides men by total conflict, are completely contradictory. . . . The destructive and unrestrained violence of modern war is utterly inconsistent with the nature and task of the church.

"Accordingly, when war is being waged, the church must first of all witness to the purpose of God in Christ Jesus by being radically itself. Its greatest service is to be alive in and demonstrate the power of a higher order of life than that of the secular society about it. It must be the universal, supra-national fellowship of redemptive love which refuses to participate in violence and war. It cannot do otherwise and yet remain Christian.

"2. From the nature and function of the church it follows also that the members of the church should not participate in war. Christians cannot love universally as church members and yet fight with one another as citizens. Christian citizens have real duties to the state, but their first duty is to Christ. When they cannot obey both God and country their first duty is to God.

"3. The church today must call upon peoples and governments, unitedly or singly, to cease from war and from war preparations, to abandon the weapons of mass destruction and to adopt peaceful procedures for the settlement of conflict and overcoming of tyranny or aggression. The church must not shrink from thus summoning all the nations and each nation to a radical repentance, to casting away the weapons of the flesh, to faith in the Divine method of overcoming evil and reconciling men revealed in the cross, to the adoption of 'God's design' for the ordering of the nation's and the world's life."

Warning that the true nature of war is "unquestionably" totalitarian, the memorandum asserted that there was no serious doubt among thinking people, "Whether in or out of the church, that war must be abolished if our civilization is to survive."

"It may be," the appeal continued, "that the very survival of the human race on earth hinges upon the prevention of atomic and bacterial war. Nor do God and history give us unlimited time. The situation is as urgent as it is grave.

"It is now obvious that efforts to set limits to war are futile, that the old measures to abolish war are inadequate, and that merely multiplying the energies devoted to such measures is useless. Human wisdom has proved foolishness. The mightiest instruments have become sources of insecurity and weakness. The world must be saved by the power and wisdom of God or it will perish.

"If in this hour the church of Christ has no distinctive message to the nations, if it does not lead them to a great act of reconciliation through faith in the power of the Spirit, rather than the weapons of the flesh, an unprecedented catastrophe will overwhelm mankind. Our churches will stand under the terrible judgment of their Crucified and Risen Lord."

Alfred Hassler, editor of *Fellowship,* said the memorandum "contains what many regard as one of the most important theological formulations of the doctrine of Christian pacifism in the entire history of the tant churches."

Hassler added that the statement w translated into ten languages, and, less of the action that may be taken World Council of Churches, it will as the basic document "in a world-w paign for winning Christian church unequivocal refusal to support or any war."

Among the American signers of tion were: Prof. Kenneth Scott Lato Yale University; Charles T. Leber York, secretary of the board of fore sions of the Presbyterian Church U S.A.; Dr. Edwin T. Dahlberg of N.Y., former president of the North tist Convention; Protestant Episcopa Elwood L. Haines of Des Moines, I Nels S. Ferre of Andover-Newton T cal Seminary, Boston; and Henry J. chairman of the American Friends Committee.

Among the foreigners signing wer T. Dawson, general superintendent British Methodist Episcopal Church, A. M. Chirgwin, general secretary of don Missionary Society; C. S. Paul. secretary of the Student Christian M of India, Pakistan and Ceylon; Michio Kozaki, moderator of the C Christ in Japan.

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Law Compels Children T Attend Parochial School

Mobile, *Ala.* (RNS)—With scho ing only a few weeks off, Catholic have been warned that every child olic parentage in the Mobile Dioc be in a Catholic school. The Mobile includes Alabama and part of Flor

Penalty for failure to obey the be refusal of sacraments to the pare

Rigid enforcement of the local be made as a result of the recent d the Supreme Court in the Champa and because the Catholic Church adequate educational facilities in i tions.

Passed in 1937, the diocesan law been enforced too rigidly because quate school facilities.

A letter from Bishop T. J. Toole Diocese, was read in every Catholi of the diocese on the same Sunday In it, he said:

"The latest decision of the Suprem makes it very necessary that every child be in a Catholic school for in t alone will the child learn of God great gift of faith which He has giv

"All Catholic parents who do their children to Catholic schools denied the sacraments and the pri parish have no power to absolve the mit them to approach the altar rail from this law is in the hands of t only."

g a Kick Out Of Life

L. Stidger

: of Pebbles and People

traveling in China several years ago, ɔss a beautiful parable about pebbles ɔle.

van of knights was camping by a n one night on a journey of explora- the emporer. They heard a voice Take a handful of pebbles from the l and you will be both glad and

hinese are a superstitious people and ght went to the dry river bed and up a handful of pebbles and stuffed his pocket. The next day about noon, stopped for the midday meal, one reached absent-mindedly into his pulled out the pebbles and found e diamonds and rubies. When the ght discovered this fact, each of the ached into his pocket and made the covery. Then they knew what the aying meant: "Take a handful of from the river bed and you will be d and sorry." Each knew he was t he had taken a handful of those pebbles, and each was sorry that he taken more.

k of that parable in connection with erican system of free education, to nost of us have been exposed from r school to college, and who, because free, were indifferent and did not p all that we might have taken. We glad and sorry about that. I think connection with life's friendships. g the way, we have had opportuni- gather up handfuls and heartfuls of ip, and most of us have done it list- d lived to be glad and sorry; glad e we *did* take, and sorry that we so many. I also think of it in con- with opportunities for service which had and missed; the chance to speak word, to give a cheerful smile, to helpful hand and heart; and did it a few instances. For that we are d and sorry.

tion, friendship, and service are the hest jewels of human life, yet how f us use them to the maximum?

Religious Freedom Under Communism

ZEIST, The Netherlands (RNS) Professor Joseph Hromadka of Prague told the Commission of Churches on International Affairs, meeting here, that complete religious freedom, including the right of churches to propagandize, exists today in Czechoslovakia.

According to Professor Hromadka, a member of the Jan Hus Theological Faculty of Charles University, Protestant and Roman Catholic churches in his Communist-dominated homeland can carry on all their normal activities.

He said the Czechoslovak Central Action Committee, of which he was a member during the February coup which brought the Reds into power, and the churches were now discussing a bill for presentation to the government that would give all Protestant and Catholic clergymen salary grants from the public treasury.

Professor Hromadka, who has given limited support and approval to the present regime, said he and other church leaders had objected to the measure because it would make individual clergymen dependent on the state. Grants to the church as a whole would be acceptable, he indicated.

Three new members of the Commission of Churches were named during the sessions here. They are: Francis B. Sayre of the U.S., Professor Arnold Toynbee of Great Britain, and Norman Makin of Australia. Five co-presidents were authorized but will be named by the executive committee after consultation. Dr. O. Frederick Nolde of New York, was re-elected a director and Kenneth Grubb of Britian was renamed chairman.

Miss Boeye And Bishop Ward Wed

The Rev. Dr. J. F. Boeye, of Monrovia, California, announces the wedding of his daughter, Katherine, to Bishop Ralph A. Ward, of Shanghai, China, on Wednesday, Aug. 25th, in Monrovia.

The ceremony was performed by Dr. Boeye assisted by the Rev. S. Douglas Walters, pastor of the Monrovia Methodist Church.

Miss Boeye went to China as a missionary of the Methodist Church in 1925 and served two terms there. In 1940 she returned to Ottumwa, Iowa, where Dr. Boeye was serving as district superintendent, and remained in the United States because of her mother's failing health. After Dr. Boeye's retirement the family moved to California. Mrs. Boeye died in May of this year.

Miss Boeye was associated with Bishop Ward in missionary work in China for several years, and the two families have been friends for more than a quarter of a century.

Bishop and Mrs. Ward will spend some weeks in California, and on Sept. 29th will go to Shanghai by Pan-American plane.

Boston's First Chinese Church

BOSTON (RNS)—In the heart of Boston's Chinatown, on any Sunday morning, a file of Chinese—many of them Buddhists and Confucianists by birth, who once kept tea houses in Shanghai and Hong Kong, together with young American-born university students—make their way to a modest building at 54 Harvard Street.

Through the open window presently might be heard the sound of the Lord's Prayer and "Onward Christian Soldiers" in Chinese.

Inside, a distinguished Chinese scholar expounds Christian doctrine to his former countrymen who now operate laundries, restaurants and Oriental shops in a crowded section of Boston.

The new meeting house is the nucleus of the first Chinese Christian Church to be established in New England, an interdenominational project blending for the first time here the Eastern and Western cultures. In Greater Boston alone are some 2,000 Chinese.

Shepherd of this steadily growing band of converts is the Rev. Peter Y. Shih, who has preached and lectured over much of Europe and the Orient. The son of a Chinese Christian minister, he was graduated with honors from Nanking Theological Seminary. His pastorate for three years of the largest church in Hangchow, East China, was the beginning of an outstanding career in the ministry.

Steeped in the Chinese classics, Dr. Shih makes his way to the Chinese homes in the district, breaking down Oriental resistance to foreign ideas with his broad understanding of Chinese psychology.

The young Chinese make the best material for converts, he declared, but he wins many followers also among the gray-haired oldsters born to Confucianism.

"To make Christian converts among the Chinese," Dr. Shih said, "you must have the right approach, understand the philosophical background of the people. The older people are not hostile to Christianity, merely indifferent. It takes a good deal of effort to move them. Once they have espoused Christianity, however, they are devout and faithful."

Dr. Shih, with his wife and seven-year-old son, resides in modest quarters above the present temporary church. Next year a permanent structure will be erected across the street, construction on which will begin as soon as negotiations for purchase of the land, now under way, are completed.

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Princess Receives Council Leaders

Amsterdam (RNS) — Princess Juliana of the Netherlands received at her palace a group of church leaders attending the First Assembly of the World Council of Churches here.

Earlier, accompanied by her husband Prince Bernhard, she attended a session of the assembly at which the royal couple were given an enthusiastic reception. They were welcomed by Dr. Marc Boegner, president of the Federation of French Protestant Churches, who presided.

Among thirty churchmen who called on the future queen of the Netherlands were Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches and Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America.

Also the five presidents of the Provisional Committee of the World Council: Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Archbishop Erling Eidem of Sweden; Archbishop Germanos, Metropolitan of Thyateira and Exarch of the Ecumenical Patriarch for western and central Europe; Dr. John R. Mott of the United States; and Dr. Boegner.

How Long? How Long?

Another round of jurisdictional conferences is over. This makes the third since Methodist unification gave birth to the jurisdictional monstrosity. We would betray the trust our subscribers have in us if we did not expose the jurisdictional system for what it is — an extravagant and sinful waste of both Methodist time and money. Aside from the election of bishops at the last two sessions of the North Central, the conferences have been of inconsequential value. And judging from the reaction of the delegates themselves, they feel the same way about it. This was revealed when a proposal to increase the functions of the jurisdiction was voted down enthusiastically and overwhelmingly at Indianapolis. They are to be commended for taking this stand. No one is more aware of the wastefulness of the jurisdictional system than the delegates who have to work it. They do their best every four years to put up with, what the jurisdiction has come to be called — a fifth wheel.

At a time when so many people are starving and money is desperately needed for rehabilitation, the cost of the jurisdictional meetings is a repudiation of Christian stewardship and an affront to those who literally hunger and thirst after righteousness and food in other parts of the world. About 360 delegates attended. They received their traveling expenses and nine dollars a day, and were justly entitled to these allowances. Laymen, who left gainful employment to attend, were still dollars behind. But they were willing to make that sacrifice without complaint. Towards these, and all other expenses, your church and the others in the jurisdiction were assessed $44,264.00 during the last quadrennium. The amount was overpaid $1,406.46 which testifies to the loyalty of the local churches to the connectional phases of Methodism. But what wouldn't that money have done to put a little more flesh on the famished bodies of some of God's children across the seas. Argue as they may, the proponents of the jurisdictional system never can justify such extravagance in the face of a broken and hungry world.

The only essential business done was the election, consecration and assignment of the bishops. Their assignment was made by a committee, a report of which took about five minutes of the delegates' time. Their consecration could be appropriately handled in a worship service of an hour or two, at the most. The election at Indianapolis required 22 ballots. Four years ago 18 were required. Eight years ago there was no election so there were no votes to count. The actual amount of time required to write a name or two on a piece of paper depends upon one's ability to write. But even the poorest writer wouldn't take more than two or three minutes at the outside. The collecting of the ballots was also done in a matter of minutes. The counting took considerably longer. But even at the leisurely schedule which followed, the voting was completed in three days. Had there been the desire, it conceivably might have been done in two. But, if there had been no balloting, as there was eight years ago, the conference would have met just the same and taken up the better part of a week doing much about nothing. Previous to unification the bishops were elected at the General Conference which was more satisfactory in every way.

How did the delegates spend their time? To their credit it should be said they honestly tried to justify the money and time spent. Each one was assigned to two committees to consider various phases of the church's work. But since the jurisdiction cannot enact legislation but only suggest, advise and promote, there was little point to what it was doing. The General Conference had done it weeks before at Boston and much better. Nevertheless the committees met and reported to the conference as a whole which received the reports with noticeable indifference. When there was nothing else to do a hymn was sung, and despite the summer heat the delegates did their best to avoid sour notes, an occasional one of which would have been justified under the circumstances. There were numerous social functions, plenty of time for fellowship and a chance for visitors to see Indianapolis, all of which was enjoyable but hardly a justification for so lavishly spending the Methodist "taxpayer's money."

Since it became the law of the church, and even before, the jurisdictional syst come in for severe criticism. It is un unnatural and superfluous. It was part of unification to protect a secti and racism that existed among Me prior to unification, neither of whi credit to Methodism or a help in fur the Gospel. But however reasonal creation of the jurisdictions may have to be then, their continuance as is, to serious question now. After the the North Central Jurisdiction has the system a nuisance and an extrav And, judging from word coming fro jurisdictions, their experience is simila ing gotten themselves into a dilemm probable the people called Methodi get themselves out. The question long will it be? And in the meantim a price is being paid!

— Reprinted from the *Michigan C Advocate.*

Bible Reading

The daily reading of the Bible is u the promotion of the Fifth Annual wide Bible Reading program, which sponsored by the American Bible from Thanksgiving to Christmas.

"This program is a plan to get of people in America and all over the to read the same Bible selections daily 31 days in this period," according James V. Claypool of the American B ciety, who is director of the program. year 15,000,000 of the little bookmar contain the list of suggested Scriptu ages, were distributed and the list tions was reprinted about 20,000,000 We expect to have an even larger this year, when more and more peop at home and abroad, according to are turning to the Bible as a source and hope."

Among the eight rules the Bible has compiled for the effective reading Scripture passages are: "Set aside an a definite daily time for reading;" "Rea ly and prayerfully. 'No snap shots b exposures' should be the rule;" "Me one key verse daily."

Outside of the United States the p is under the supervision of the Soci foreign agencies, which will produ reading lists in the languages spoken nations which they serve. Thirty-fou tries participated in the program la Chaplains, serving with various bran the Armed Forces in all parts of the also secured the material.

A national sponsoring committee men, of which President Harry S. is honorary chairman, assists the B ciety in the promotion of the program

The theme for 1948 is "The Book Nations." The reading program ha central day Universal Bible Sunday falls on Dec. 12th.

ADULT STUDENT BIBLE COURSE IS HAILED BY METHODIST LEADERS AS ANSWER TO MOST URGENT NEED!

HERE'S WHAT SOME OF THEM SAY:

BISHOP WILLIAM C. MARTIN

The days ahead will be extremely difficult for people who have no faith. They will demand a confidence in realities that cannot be shattered if life is to be lived with any degree of meaning and security. The rootage of our Christian faith is in the Bible. There is no more urgent obligation upon Christian leaders—ministers and laymen—than that of helping our people to rediscover the bases of their convictions concerning things moral and spiritual. In view of this fact it is heartening good news to know that a new course for adults will soon be available to meet the rising tide of interest in the study of the Bible. Many of us have felt, for a long time, that much of the Bible study material is too fragmentary and disconnected to be of real value to persons who want the help of a continuous and inclusive approach to the Bible.

ALVA IRWIN COX
Executive Secretary, Northeast Ohio Conference

I think the idea a good one and I am convinced there will be great value in doing it. All of us are aware of the fact that not many people are too well informed about the Bible either as to its contents nor the background from which it came and the influences which help to produce it in its present form. And, of course, there is a great deal of lack of information concerning the actual content of the scripture.

J. RICHARD SPANN
Educational Director, Commission on Ministerial Training

The new Adult Bible Course will certainly lead to a meaningful understanding of the development of both the Old and the New Testaments. Those who follow this excellent series will have an inspiring appreciation of the unfolding religious, ethical and spiritual values of our scriptures. I am confident that you and your Curriculum Committee and your staff will receive the lasting gratitude of church school adults for providing such a meritorious and comprehensive survey study course of the Bible.

R. IRA BARNETT
Executive Secretary, Florida Conference

I have just read the outlines of the course on the Bible which the Curriculum Committee is preparing and which will be published in the *Adult Student* over a period of three years beginning with the October number of this year. The new course seems to give promise of increased knowledge and appropriation of the truth, both of which should be objectives in all good teaching.

BISHOP CHARLES W. BRASHARES

Multitudes of us rejoice that our Methodist Curriculum Committee has now prepared a systematic study of the Scriptures. As surely as the Greeks developed art and philosophy, and the Romans taught law to the world, the Jews were the discoverers of God. In the midst of our contemporary chaos, we all need to know how a nation can find God and learn to live in terms of the eternal world revealed within the Bible. Just when Methodism begins a quadrennium of world-wide advance with a teaching and preaching mission to explain our faith, we are indeed fortunate to have this basic study of the Old and New Testaments in which the foundations of our faith are clearly revealed.

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CYRUS E. ALBERTSON
Pastor, First Church, Colorado Springs

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BISHOP ROY H. SHORT

I am happy to know that the new Bible Study Course for Methodist adults which the Curriculum Committee has provided for, is scheduled for publication in the *Adult Student* beginning with the October, 1948, number. I am sure that there is a definite need for such a broad survey course covering the entire Bible. Our people need to know the Bible. Many of them are well informed concerning current affairs, economic and political theories, general scientific knowledge, and secular literature, but amazingly uninformed concerning the Book of Life. An excellent staff of writers has been selected who should be able to make the Bible live for those who shall read what they have to say. I deeply trust that this new course will prompt multiplied thousands of people to understand and love and obey the Holy Word.

BISHOP PAUL B. KERN

The modern world desperately needs to rediscover the fundamental truths of righteousness which have been wrought out of and experienced by individuals and groups in all ages. Our life today patterns in most important respects the life of Palestine from the eighth century, B. C. through the first century, A. D. A course of study, giving the answers found by men of God in those early days, cannot but be of the utmost importance and interest to men today. Our Editorial Division is supremely wise in making available these broad and systematic courses of study covering the Bible and interpreting the word of God in the language and patterns of our modern life.

RALPH W. SOCKMAN
Christ Church Methodist—New York

The plan of the course is comprehensive and appealing. The combination of human interest with doctrinal content is striking. The course should make the Bible live. It meets the reader on the level of his interests and leads him up to the plane of his needs.

ROY L. SMITH
Editor, THE CHRISTIAN ADVOCATE

The best scholars of Methodism have been enlisted to prepare the material, and the course aims to make it possible for the student to discover exactly what the Bible says. Once he knows the original purpose of the biblical authors, the circumstances amid which he wrote, and the problems to which he addressed himself, the student will be able to judge for himself as to "what the Bible says." This, in our opinion, is the only honest way in which the Bible can be studied.

UMPHREY LEE
President, Southern Methodist University

I believe there is a place for systematic Bible Study Courses for adults. The clock has come around almost the entire way since I was a boy. Then most youngsters grew up with a considerable knowledge of the Bible. Consequently the courses in the church schools, which were in themselves largely Bible Study, constituted more or less of a repetition of what was already known. At the present time the people in our churches are woefully ignorant of the Bible itself.

ALBERT P. SHIRKEY
Minister, San Antonio, Texas

Such a study would give a proper perspective and an appreciation of the heritage that is ours today.

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